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THE
ELECTRA
OF
SOPHOCLES,
WITH
NOTES,
FOR

THE USE OF COLLEGES IN THE UNITED STATES.

By T. D. WOOLSEY,
PROFESSOR OF GREEK IN YALE COLLEGE.

BOSTON:
JAMES MUNROE AND COMPANY,
134 WASHINGTON STREET.

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PREFACE.

THREE of the Greek Tragedies now extant are occupied with the display of divine justice which was made when Orestes slew his father's murderers. These are the *Choëphoræ* of Æschylus, and the *Electras* of Sophocles and Euripides. The latter poet has failed in his *Electra*, and almost burlesqued the subject. He derives some excuse perhaps from coming last, and from being obliged, for the sake of novelty, to depart from the poetical form of the fable. But Sophocles was so situated when he wrote his *Philoctetes*, and yet succeeded to admiration.

Sophocles was aided in his *Electra* by the work of his predecessor, as is shown by a number of parallel words and expressions, and by resemblances in the plots. In both plays, Orestes places a lock of hair upon his father's grave : in both, Clytemnestra has a foreboding dream, and sends a libation to the grave of Agamemnon : in both, Ægisthus is away from home until near the catastrophe : in both, Orestes brings news of his own death, and, having entered the palace, slays the murderers by guile. But the action of the *Choëphoræ* is short and simple. No sooner is the libation, already spoken of, poured forth, than Orestes appears and makes known the mission upon which Apollo had sent him ; long and earnest prayers are then offered up for his success ; he is encouraged by hearing of his mother's dream,

and declares his intention to deceive her by bringing news of his own death. This intention he executes; Clytemnestra receives him as a guest, and sends for her husband that he may confer with and entertain the stranger. Ægisthus is slain at the moment of his return; his wife, hearing the cries, runs from the women's apartment, and pleads with Orestes in vain for life. After the murder, Orestes appears on the stage with the shirt in which Agamemnon had been entangled, excuses the matricide, and feels the first attack of madness caused by the avenging Furies.

The essential difference between these two plays lies in the point from which the poets looked at divine justice, and in the views which they entertained of it. Æschylus looks at it, as it is in itself, as an irresistible decree going forth upon its work. Hence the action moves forward without complication or delay. Scarcely has the minister of wrath drank confidence in heaven from prayer, than the death-cry is heard, and all is over. There is no opposition from enemies to be overcome, no diversity of feeling among the actors, no alternation of hope and fear. But Sophocles exhibits divine justice as it affects the human mind by its delay, its approach, and its infliction. He calls it down into the sphere of Electra's mind. She represents the impotence and ignorance of man, when he waits long in vain for the punishment of wickedness, and, in despair of aid from heaven, loses faith in divine justice. Meanwhile, though he knows it not, divine justice, at the right moment, deceives the wicked and makes them sure of impunity. They believe that their success has reached its highest point, and begin to boast; when, in a moment, to use the noble words of Æschylus in the Furies, "Their prow strikes on the rock of justice, and they sink, unwept, unknown."

The light in which the two poets view divine justice, is not the same. In Æschylus, wisdom and vengeance are

discordant powers; and when Apollo, the agent of Providence, has commanded the punishment of Clytemnestra, the Furies attack Orestes with madness for obeying the God. This strife no longer appears in the *Electra*, where justice is represented as vengeance guided by wisdom, and Orestes, after the close of his work, is calm and sane. *Æschylus* makes the Furies, so to speak, personifications of an impulse which wreaks itself upon the violator of natural order, whether he is engaged on the side of justice or not, — of a blind power, which, like the fiery furnace in Scripture, burns the ministers of the highest authority; *Sophocles* places the whole plot in the hands of Divine Intelligence, leaves the Furies but a very subordinate part, and does not imagine that any atonement is demanded from Orestes for a deed which the God has justified.

It accords with the distinctive character of this tragedy, that *Electra* plays the principal part. Her lonely attitude at first, as the sole friend of the right cause, her hatred of her father's murderers, her complete despair when the death of Orestes is announced, her resolution to become herself the minister of divine wrath, her joy when Orestes at length appears, her coöperation at last, are situations or states of mind into which she naturally falls, as in her human ignorance she beholds the movements of divine justice. Her peculiar traits of character are much like those of *Antigone*, only that from the nature of her situation the passive predominates over the active, and her feelings, finding no vent in deeds, have acquired an unusual degree of bitterness. Her sister *Chrysothemis* contrasts with her, as *Ismene* with *Antigone*.

The action of divine justice itself is seen only at intervals until the close. In the Prologue it reveals its plan for the murder. Afterwards it gives a premonition of its approach by the dream sent to Clytemnestra. It then deceives her

by a feigned narrative of the death of Orestes. Having thus produced a fatal security in the wicked, it reveals its purpose to the oppressed, first by the lock of hair found at the grave of Agamemnon, and then by the presence of Orestes, and the disclosure of the plot. After still further lulling its enemies asleep by the arrival of the urn which purports to hold the ashes of Orestes, it executes its purpose in the same covert manner in which it had moved on before, and the last victim, Ægisthus, falls into the snare amid the very threats and boasts of triumph.

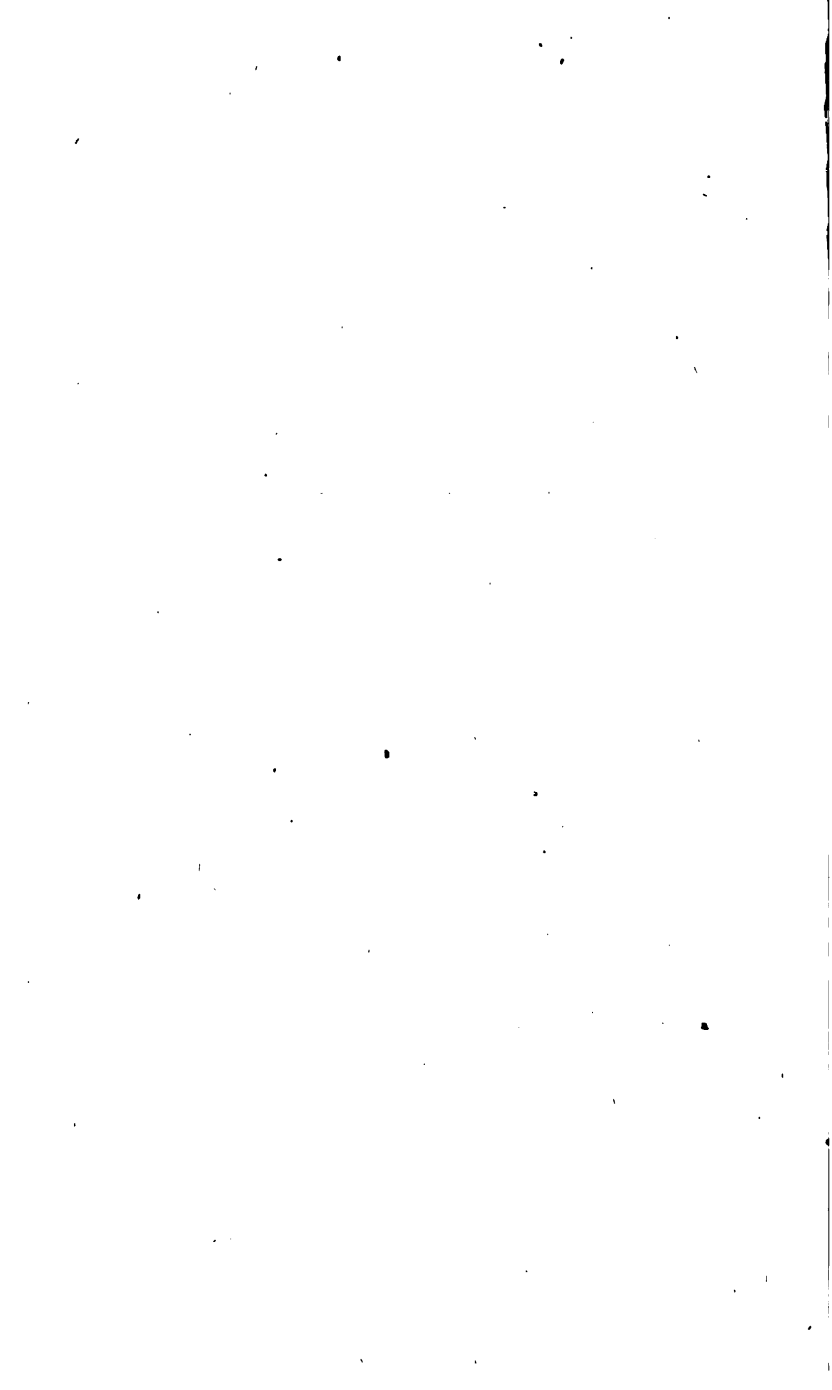
The *text* of this edition so far follows that of Hermann's second Leipsic edition, that important discrepancies are pointed out. Of the *notes** nothing need be said, except that they are written on the same plan with those which the editor has already given to the public. The *metres* are for the most part as Wunder has exhibited them.

The editor has now accomplished his design of publishing a selection of four Greek Tragedies in such a form as seemed to him to be suited to the wants of American colleges. No one is more sensible than himself of the imperfections of his notes; but he is also well persuaded that they are written in the main upon the right system, and that at least they are not too extensive. The usual practice in this country, since the time when the editions with a Latin commentary were unhappily discarded, of putting into the hands of students the mere text, or the text with a few brief notes, seems liable to several objections. Our method of instruction by recitation permits us to do little more than to correct mistakes, especially when classes are large; and our students themselves are not well fur-

* Monk usually is quoted on the authority of Hermann, as it was late before the "Museum Criticum" fell into the editor's hands. The citations from Suidas are borrowed, to a considerable extent, from the edition of Sophocles, called Gaisford's.

nished with sources of accurate knowledge, either in the *real* or *verbal* department of ancient literature. There seems then to be a necessity for notes, which shall do what the instructor cannot do for want of time, and the student for want of means. If the attempt of the present editor should induce others, better fitted for the task, to aim at something more answerable to the wants of our students in this branch, he would regard himself, if otherwise unsuccessful, as not having spent his labors to no purpose.

Yale College, New Haven,
January 20th, 1837.



ΣΟΦΟΚΛΕΟΥΣ ΗΛΕΚΤΡΑ.

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΠΑΙΔΑΓΩΓΟΣ.

ΟΡΕΣΤΗΣ.

ΗΛΕΚΤΡΑ.

ΧΟΡΟΣ.

ΧΡΗΣΘΕΜΙΣ.

ΚΛΥΤΑΙΜΝΗΣΤΡΑ.

ΑΙΓΙΣΘΟΣ.

ΥΠΟΘΕΣΙΣ.

Ἐπόκειται ὧδε τροφεὺς δεικνὺς Ὀρέστη τὰ ἐν Ἄργει. μικρὸν γὰρ αὐτὸν ὄντα κλέψασα ἡ Ἥλεκτρα, ἥνικα ὁ πατὴρ ἐσφάζετο, δέδωκε τῷ τροφεῖ, δέισασα μὴ καὶ αὐτὸν κτείνωσιν. ὁ δὲ ὑπεξέθετο αὐτὸν εἰς Φωκίδα πρὸς τὸν Στρώφιον· νῦν δὲ μετὰ εἴκοσιν ἔτη ἐπανιὼν σὺν αὐτῷ πρὸς τὸ Ἄργος δεικνυσιν αὐτῷ τὰ ἐν Ἄργει.

Ἡ σκηνὴ τοῦ δράματος ὑπόκειται ἐν Ἄργει. ὁ δὲ χορὸς συνέστηκεν ἐξ ἐπιχωρίων παρθένων. προλογίζει δὲ ὁ παιδαγωγὸς Ὀρέστου.

ΗΛΕΚΤΡΑ.

ΠΑΙΔΑΓΩΓΟΣ.

ὦ τοῦ στρατηγήσαντος ἐν Τροίᾳ ποτὲ ^{having command}
 Ἀγαμέμνονος παῖ, νῦν ἐκεῖν' ἔξεστί σοι
 παρόντι λεύσσειν, ὦν πρόθυμος ἦσθ' ἀπὲρ ^{eagerly desirous}
 τὸ γὰρ παλαιὸν Ἀργος οὐπόθεις τόδε, ^{which you desired}
 τῆς οἰστροπλήγος ἄλσος Ἰνάχου κόρης· 5
 αὕτη δ', Ὀρέστα, τοῦ λυκοκτόνου θεοῦ
 ἀγορὰ Δύκειος· οὐξ ἀριστερᾶς δ' ὄδε
 ἦρας ὁ κλεινὸς ναὸς· οἳ δ' ἱκάνομεν, ^{where}
^{imperative} πράσκειν Μυκῆνας τὰς πολυχρύσους ὄραν, ^{rich in gold}
 πολύφθορόν τε δῶμα Πελοπιδῶν τόδε, 10
 ὅθεν σε πατρὸς ἐκ φόνων ἐγὼ ποτε, ^{when you took}
 πρὸς σῆς ὀμαίμου καὶ κασιγνήτης λαβὼν,
 ἦνεγκα καῖξέσωσα καῖξεθρεψάμην ^{and brought up}
 τοσόνδ' ἐς ἥβης, πατρὶ τιμᾶρον φόνου. ^{participles}
 νῦν οὖν, Ὀρέστα καὶ σὺ φίλτατε ξένων 15
 Πυλάδῃ, τί χρὴ δρᾶν ἐν τάχει βουλευτέον· ^{you must consider}
 ὥς ἡμῖν ἤδη λαμπρὸν ἡλίου σέλας ^{the brightness}
^{must} ἔφα κινεῖ φθέγματ' ὀρνίθων σαφῇ,
 μέλαινά τ' ἄστρον ἐκλέλοιπεν εὐφρόνη. ^{with hope of return}
^{has disappeared}

^{come out of the house}
 πρὶν οὖν τιν' ἀνδρῶν ἐξοδοιπορεῖν στέγης,
^{come out of the house}
 ξυνάπτετον λόγοισιν · ὥς ἐνταῦθ', ἵνα
 οὐκ ἔστ' ἔτ' ὀκνεῖν καιρὸς, ἀλλ' ἔργων ἀκμή.

20

^{clerk} ΟΡΕΣΤΗΣ. ^{clerk}

ὃ φίλτατ' ἀνδρῶν προσπόλων, ὥς μοι σαφῇ
 σημεῖα φαίνεις ἐσθλὸς εἰς ἡμᾶς γεγώς.
 ὥσπερ γὰρ ἵππος εὐγενῆς, κἂν ἢ γέρον,

25

ἐν τοῖσι δεινοῖς θυμὸν οὐκ ἀπώλεσεν,
 ἀλλ' ὀρθὸν οὖς ἴστησιν, ὥσαύτως δὲ σὺ
 ἡμᾶς τ' ὀτρύνεις καὶ τὸς ἐν πρώτοις ἔπει.

τοιγὰρ τὰ μὲν δόξαντα δηλώσω · σὺ δὲ
 ὀξεῖαν ἀκοὴν τοῖς ἑμοῖς λόγοις διδούς,

30

εἰ μὴ τι καιροῦ τυγχάνω, μεθ' αἰμῶνος.
 ἐγὼ γὰρ ἡνίχ' ἐκόμην τὸ Πυθικὸν
 μαντεῖον, ὥς μάθοιμ' ὅτῳ τρόπῳ πατρὸς
 δίκας ἀροίμην τῶν φονευσάντων πάρα,

35

χρῆ μοι τοιαῦθ' ὃ Φοῖβος, ὃν πεύσει τάχα ·
 ἀσκευον αὐτὸν ἀσπίδων τε καὶ στρατοῦ,
 δόλοισι κλέψαι χειρὸς ἐνδίκους σφαγὰς.

ὅτ' οὖν τοιόνδε χρησμὸν εἰσηκούσαμεν,
 σὺ μὲν μολῶν, ὅταν σε καιρὸς εἰσάγῃ,
 δόμων ἔσω τῶνδ', ἴσθι πᾶν τὸ δρώμενον,

40

ὅπως ἂν εἰδὼς ἡμῖν ἀγγείλῃς σαφῇ.
 οὐ γὰρ σε μὴ γῆρα τε καὶ χρόνῳ μακροῦ
 γνῶσ', οὐδ' ὑποπτεύσουσιν ὧδ' ἡνθισμένον.

λόγῳ δὲ χρῶ τοιῶδ', ὅτι ξένος μὲν εἶ
 Φωκεὺς, παρ' ἀνδρὸς Φανοτέως ἦκων · ὃ γὰρ
 μέγιστος αὐτοῖς τυγχάνει δορυξένων.

45

ἄγγελλε δ' ὄρκῳ, πρόστιθείς, ὀθούνεκα
 τέθνηκ' Ὀρέστης ἐξ ἀναγκαίας τύχης,
 ἄθλοισι Πυθικοῖσιν ἐκ τροχηλάτων
 δίφρων κυλισθεῖς· ὧδ' ὁ μῦθος ἐστάτω. 50
 ἡμεῖς δὲ πατρὸς τύμβον, ὥς ἐφίετο,
 λοιθαῖς τε πρῶτον καὶ καρατόμοις χλιδαῖς
 στέψαντες, εἴτ' ἄψορρον ἤξομεν πάλιν,
 τύπωμα χαλκόπλευρον ἠρμένον χεροῖν,
 ὃ καὶ σὺ θάμνοις οἶσθα ^{think} πῶς κεκρυμμένον, 55
 ὅπως, λόγῳ κλέπτοντες, ἠδεῖαν φάτιν
 φέρωμεν αὐτοῖς, τοῦμὸν ὥς ἐρᾷ δέμας
 φλογιστὸν ἤδη καὶ κατηνθρακωμένον.
 τί γάρ με λυπεῖ τοῦθ', ὅταν λόγῳ θανῶν
 ἔργοισι σωθῶ, καῖενέγκωμαι κλέος; 60
 δοκῶ μὲν οὐδὲν ῥῆμα σὺν κέρδει κακόν.
 ἤδη γὰρ εἶδον πολλάκις καὶ τοὺς σοφοὺς
 λόγῳ μάτην θνήσκοντας· εἶθ', ὅταν δόμους
 ἔλθωσιν αὐθις, ἐκτετίμηνται πλέον.
 ὥς καὶ ἐπ' ἀνὰ τῆσδε τῆς φήμης ἀπο 65
 δεδορκότ', ἐχθροῖς, ἄστρον ὧς, λάμπειν ἔτι.
 ἀλλ', ὦ πατρώα γῆ θεοί τ' ἐγγῶριοι,
 δέξασθέ μ' εὐτυχοῦντα ταῖσδε ταῖς ὁδοῖς,
 σύ τ', ὦ πατρῶον δῶμα· σοῦ γὰρ ἔρχομαι
 δίκη καθαρτῆς, πρὸς θεῶν ὠρημένος· 70
 καὶ μὴ μ' ἄτιμον τῆσδ' ἀποστείλῃτε γῆς,
 ἀλλ' ἀρχέπλουτον καὶ καταστάτην δόμων.
 εἶρηκα μὲν νῦν ταῦτα· σοὶ δ' ἤδη, γέρον,
 τὸ σὸν μελέσθω βάντι φρουρηῆσαι χρέος.

νὼ δ' ἔξιμεν · καιρὸς γάρ, ὅσπερ ἀνδράσιν 75
 μέγιστος ἔργου παντός ἐστ' ἐπιστάτης. *διελευθ.*
 ΗΛΕΚΤΡΑ.

ἰὼ μοί μοι δύστηνος.

ΠΑΙΔΑΓΩΓΟΣ.

καὶ μὴν θυρῶν ἔδοξα προσπόλων τινὸς
 ὑποστινούσης ἔνδον αἰσθέσθαι, τέκνον.

ΟΡΕΣΤΗΣ.

ἄρ' ἐστὶν ἡ δύστηνος Ἡλέκτρα; θέλεις 80
 μείνωμεν αὐταῦ, ἀναγκάσωμεν γόνων;

ΠΑΙΔΑΓΩΓΟΣ.

ἦκιστα. μηδὲν πρόσθεν, ἢ τὰ Λοξίου
 πειρώμεθ' ἔρδειν ἀπὸ τῶνδ' ἀρχηγετεῖν,
 πατρός χέοντες λουτρά · ταῦτα γὰρ φέρει 85
 νίκην|τ' ἐφ' ἡμῖν καὶ κράτος τῶν δρωμένων.

ΗΛΕΚΤΡΑ.

ὦ φάος ἀγνόν, 90
 καὶ γῆς ἰσόμοιρος ἀῆρ, ὥς μοι
 πολλὰς μὲν θρήνων ᾤδας,
 πολλὰς δ' ἀντήρεις ἥσθου
 στέρνων πλαγὰς αἰμασσομένων,
 95
 ὁπότεν δνοφερά νύξ ὑπολειφθῇ ·
 τὰ δὲ παννυχίδων ἤδη στυγεραὶ
 ξυνίσασ' εὔναι μογερῶν οἴκων,
 ὅσα τὸν δύστηνον ἐμὸν θρηνῶ
 πατέρ', ὃν κατὰ μὲν βάρβαρον αἶαν 96
 φοίνιος Ἀφρῆς οὐκ ἐξένισεν,

μήτηρ δ' ἡμῇ χω κοινολεχῆς
Αἰγισθος, ὅπως δρυῖν ύλοτόμοι,
σχίζουσι κάρα φονίῳ πελέκει.
κούδεις τούτων οἶκτος ἀπ' ἄλλης
 ἧ' μοῦ φέρεται, σοῦ, πάτερ, οὕτως
αἰκῶς οἰκτρῶς τε θανόντος.

100

ἀλλ' οὐ μὲν δὴ
λήξω θυρήνων στιγερῶν τε γόνων,
ἔς τ' ἂν παμφεγγεῖς ἄστρον
ριπᾶς, λεύσσω δὲ τόδ' ἡμαρ,
μὴ οὐ, τεκνολέτειρ' ὥς τις ἀηδῶν,
ἐπὶ κώκυτῳ τῶνδε πατρῶν
πρὸ θυρῶν ἤχω πᾶσι προφωνεῖν.
ὦ δῶμ' Αἶδον καὶ Περσεφόνης,
ὦ χθόνι' Ερμῇ, καὶ πότνι' Ἀρὰ,
σεμναί τε θεῶν παῖδες Ερινύες,
αἱ τοὺς ἀδίκως θνήσκοντας ὁραῖ,

105

110

* * * * * τοὺς εὐνάς
ὑποκλεπτομένους, ἔλθετ', ἀρήξατε,
τίσασθε πατρὸς φόνον ἡμετέρου,
καί μοι τὸν ἐμὸν πέμψατ' ἀδελφόν.
μούνῃ γὰρ ἄγειν οὐκ ἔτι σωκῶ
λύπης ἀντίρροπον ἄχθος.

115

120

ΧΟΡΟΣ.

ὦ παῖ, παῖ δυστανοτάτας
Ἥλεκτρα ματρὸς, τίν' αἰὶ
τάκεις ὦδ' ἀκόρεστον οἰμωγὰν
τὸν πάλαι ἐκ δολεραῆς ἀθειώτατα

121—136. = 137—152.

αἶτ' ἐν|τάφῳ πετραίῳ, *strong time*
αἰαῖ, δακρύνεις.

ΧΟΡΟΣ.

οὔτοι σοὶ μούνα, τέκνον,

grief ἄχος ἐφάνη βροτῶν,

πρὸς ὃ τι σὺ τῶν ἐνδον εἰ περισσά, *surpassing* 155

οἷς ὁμόθεν εἰ καὶ γονᾷ ξύναιμος, *related by birth*

οἷᾳ Χρυσόθεμις ζῶει καὶ Ἰφιδάνασσα,

κρυπτᾷ τ' ἄχέων ἐν ἡβᾷ *excluded from society*

ὄλβιος, ὃν ἄ κλεινὰ τεμνομένη 160

γὰ ποτὲ Μνηκῆαίων

δέξεται εὐπατρίδαν, Διὸς εὐφρονι *of illustrious ancestry*

βήματι μολόντα τάνδε γὰν Ὀρέσταν. *approaching with ὄν*

greeting ΗΛΕΚΤΡΑ. 161

ὃν γ' ἐγὼ ἀκάματα προσμένουσ', ἄτεκνος, 164

τάλαινα, ἀνύμφευτος, αἰὲν οἶχῶ, *unmarried*

grief δάκρυνσι μυδαλέα, τὸν ἀνήνυτον *are well understood*

οἶτον ἔχουσα κακῶν · ὁ δὲ λάθεται

ὦν τ' ἐπαθ' ὦν τ' ἐδάη. τί γὰρ οὐκ ἐμὸν

ἔρχεται ἀγγελίας ἀπατῶμενον 170

αἰὲ μὲν γὰρ ποθεῖ,

ποθῶν δ' οὐκ ἀξιοῖ φανῆναι.

ΧΟΡΟΣ.

θάρσει μοι, θάρσει, τέκνον.

ἔτι μέγας δὐρανῶ

Ζεὺς, ὃς ἐφορᾷ πάντα καὶ κρατύνει. 175

ὦ τὸν ὑπεραλγῇ χόλον ἔμμουσα,

μήθ' οἷς ἐχθαίρεις ὑπεράχθεο, μήτ' ἐπιλάβου

χρόνος γὰρ εὐμαρὴς θεός.

οὔτε γὰρ ὁ τὰν Κριῖσαν

180

βουνόμον ἔχων ἀκτάν,

παῖς Ἀγαμεμνονίδας, ἀπερίτροπος,

οὔθ' ὁ παρὰ τὸν Ἀχέροντα θεὸς ἀνάσσει.

ΗΛΕΚΤΡΑ.

ἀλλ' ἐμὲ μὲν ὁ πολὺς ἀπολέλοιπεν ἤδη

185

βίσιος ἀνέλπιστος, οὐδ' εἴ' ἀρχῶ.

ἄτις ἄνευ τοκέων κατατάχομαι,

ἄς φίλος οὔτις ἀνὴρ ὑπερίσταται,

ἀλλ', ἀπερεί τις ἔποικος, ἀναξία

οἰκονομῶ θαλάμους πατρὸς, ὧδε μὲν

190

ἄεικεῖ σὺν στολᾷ,

κεναῖς δ' ἀμφίσταμαι τραπέζαις.

ΧΟΡΟΣ.

οἶκτρά μὲν νόστοις αὐδᾶ,

οἶκτρά δ' ἐν κοίταις πατρῷαις,

195

ὅτε οἱ παγχάλκων ἀνταῖα

γενύων ὠρμάθη πλαγὰ.

δόλος ἦν ὁ φράσας, ἔρος ὁ κτείνας,

δεινὰν δεινῶς προφυτεύσαντες

μορφὰν, εἴτ' οὖν θεὸς εἴτε βροτῶν

ἦν ὁ ταῦτα πράσσειν.

200

ΗΛΕΚΤΡΑ.

ὦ πασᾶν κείνα πλέον ἀμέρα

ἔλθοῦς' ἐχθίστα δὴ μοι.

ὦ νύξ, ὦ δείπνων ἀρρήτων
ἐκπαγλ' ἄχθη.

τούς ἐμὸς ἴδε πατὴρ
θανάτους αἰκεῖς διδύμειν χειροῖν,
αἶ τὸν ἐμὸν εἴλον βίον
πρόδοτον, αἶ μ' ἀπώλεσαν.
οἷς θεὸς ὁ μέγας Ὀλύμπιος
ποινίμα πάθεα παθεῖν πόροι,
μηδέ ποτ' ἀγλαίας ἀποναίατο
τοιὰδ' ἀνύσαντες ἔργα.

205

210

ΧΟΡΟΣ.

φράζου, μὴ πόρσω φωνεῖν.
οὐ γνῶμαν ἴσχεις, ἐξοῖων
τὰ παρόντ' οἰκείας εἰς ἄτας
ἐμπίπτεις οὕτως αἰκῶς;
πολὺ γάρ τι κακῶν ὑπερεκτῆσω,
σᾶ δυσθύμῳ τίκτους' αἰεὶ
ψυχᾶ πολέμους· τὰ δὲ τοῖς δυνατοῖς
οὐκ ἐριστὰ πλάθειν.

215

220

ΗΛΕΚΤΡΑ.

δεινοῖς ἠναγκάσθην, δεινοῖς.
ἔξοιδ', οὐ λάθει μ' ὄργα.
ἀλλ' ἐν γὰρ δεινοῖς οὐ στήσω
ταύτας ἄτας,
ὄφρα με βίος ἔχη.
τίνι γὰρ ποτ' ἂν, ὦ φιλία γενέθλα,
πρόσφορον ἀκούσαιμ' ἔπος,
τίνι φρονοῦντι καίρια;

225

ἄνετέ μ', ἄνετε, παράγοροι.
 τάδε γὰρ ἅλντα κεκλήσεται·
 οὐδέ ποτ' ἐκ καμάτων ἀποπαύσομαι
 ἀνάριθμος ὧδε θρήνων.

230

ΧΟΡΟΣ.

ἀλλ' οὖν εὐνοία γ' αὐδῶ,
 μάτηρ ὥσεί τις πιστὰ,
 μὴ τίκειν σ' ἅταν ἄταις.

235

ΗΛΕΚΤΡΑ.

καὶ τί μέτρον κακότητος ἔφν; φέρε,
 πῶς ἐπὶ τοῖς φθιμένοις ἀμελεῖν καλόν;
 ἐν τίντ' τοῦτ' ἔβλαστ' ἀνθρώπων;

μήτ' εἴην ἔντιμος τούτοις·
 μήτ', εἴ τῳ πρόσκειμαι χρησίῳ,

240

ξυμμαίοιμ' εὐκηλος, γονέων

ἐκτίμουντ' ἰσχυοῦσα πτέρυγας

ὀξυτόνων γόων.

εἰ γὰρ ὁ μὲν θανὼν, γὰρ τε καὶ οὐδὲν ὦν,
 κείσεται τάλας,

244

οἱ δὲ μὴ πάλιν

δώσουσ' ἀντιφόνους δίκας,

ἔρροι τ' ἂν αἰδῶς

ἀπάντων τ' εὐσέβεια θνατῶν.

250

ΧΟΡΟΣ.

ἐγὼ μὲν, ὦ παῖ, καὶ τὸ σὸν σπεύδονσ' ἅμα
 καὶ τοῦμόν αὐτῆς ἦλθον· εἰ δὲ μὴ καλῶς
 λέγω, σὺ νίκα. σοὶ γὰρ ἐνδόμεσθ' ἅμα.

ΗΛΕΚΤΡΑ.

αἰσχύνομαι μὲν, ὦ γυναῖκες, εἰ δοκῶ

πολλοῖσι θρόνοις δυσφορεῖν ὑμῖν ἄγαν.

255

ἀλλ', ἡ βία γὰρ ταῦτ' ἀναγκάζει με δρᾶν,

σύγγνατε. πῶς γὰρ ἦτις εὐγενὴς γυνή,

πατρῷ ὀρώσα πῆματ', οὐ δρᾶν τάδ' ἄν,

ἀγῶ καὶ ἡμαρ καὶ κατ' εὐφρόνην αἰεὶ

θάλλοντα μᾶλλον ἢ καταφθίνονθ' ὀρῶ;

260

ἢ πρῶτα μὲν τὰ μητρός, ἡ μ' ἐγείνατο,

ἐχθίστα συμβέβηκεν· εἴτα δώμασιν

ἐν τοῖς ἐμαυτῆς, τοῖς φονεῦσι τοῦ πατρὸς

ξύνειμι, καὶ τῶνδ' ἀρχομαι, καὶ τῶνδ' ἐμοὶ

λαβεῖν θ' ὁμοίως καὶ τὸ τητᾶσθαι πέλει.

265

ἔπειτα ποίας ἡμέρας δοκεῖς μ' ἄγειν,

ὅταν θρόνοις Αἰγισθον ἐνθακοῦντ' ἴδω

τοῖσιν πατράοις; εἰσίδω δ' ἐσθήματα

φοροῦντ' ἐκείνῳ ταῦτά, καὶ παρεστίους

σπένδοντα λοιδὰς ἐνθ' ἐκείνον ὦλεσεν;

270

ἴδω δὲ τούτων τὴν τελευταίαν ὕβριν,

τὸν αὐτοέντην ἡμῖν ἐν κοίτῃ πατρὸς

ξύν τῇ ταλαίνῃ μητρὶ, μητέρ' εἰ χρεῶν

ταύτην προσανδᾶν τῷδε συγκοιμωμένην;

ἡ δ' ὦδε τλήμων, ὥστε τῷ μιᾶστορι

275

ξύνεστ', Ἐφρονὶν οὐτὶν' ἐκφοβουμένη·

ἀλλ', ὥσπερ ἐγγελῶσα τοῖς ποιουμένοις,

εὐρουᾶ' ἐκείνην ἡμέραν, ἐν ἣ τότε

πατέρα τὸν ἀμὸν ἐκ δόλου κατέκτανεν,

ταύτῃ χοροῦς ἵστησι, καὶ μηλοσφαγεῖ

280

θεοῖσιν ἔμμην' ἱρὰ τοῖς σατηρίοις.

ἐγὼ δ' ὀρώσ' ἡ δύσμορος κατὰ στέγας

ἂν ἴδω

κλαίω, τέτηκα, κάπιχωκύνω πατρός
 τὴν δυστάλαιναν δαῖτ' ἐπώνυμαμένην
 αὐτὴ πρὸς αὐτήν· οὐδὲ γὰρ κλαῦσαι πάρα
 τοσόνδ', ὅσον μοι θυμὸς ἡδονὴν φέρει.
 αὐτὴ γὰρ, ἢ λόγοισι γενναῖα γυνή,
 φωνοῦσα, τοιάδ' ἐξονειδίζει κακά·
 ὦ δύσθεον μίσημα, σοὶ μόνῃ πατὴρ
 τέθηκεν; ἄλλος δ' οὐτὶς ἐν πένθει βροτῶν;
 κακὸς ὅλοιο, μηδὲ σ' ἐκ γόων ποτὲ
 τῶν νῦν ἀπαλλάξειαν οἱ κάτω θεοί. —
 τάδ' ἐξυβρίζει· πλὴν ὅταν κλύῃ τινὸς
 ἦξοντ' Ὀρέστην· τηνικαῦτα δ' ἐμμανῆς
 βοᾷ παραστάς, Οὐ σὺ μοι τῶνδ' αἰτία;
 οὐ σὸν τόδ' ἐστὶ τοῦργον, ἦτις ἐκ χερῶν
 κλέψας Ὀρέστην τῶν ἐμῶν ὑπεξέθου;
 ἀλλ' ἴσθι τοι τίσασα γ' ἀξίαν δίκην. —
 τοιαῦθ' ὑλακτεῖ, σὺν δ' ἐποτρύνει πέλας
 ὁ κλεινὸς αὐτῇ ταῦτά νυμφίος παρῶν,
 ὁ πάντ' ἀναλκίς οὗτος, ἢ πᾶσα βλάβη,
 ὁ σὺν γυναιξὶ τὰς μάχας ποιούμενος.
 ἐγὼ δ' Ὀρέστην τῶνδε προσμένουσ' αἰεὶ
 πανατῆρ' ἐφήξιν ἢ τάλαιν' ἀπόλλυμαι.
 μέλλων γὰρ αἰεὶ δρᾶν τι, τὰς οὐσας τέ μου
 καὶ τὰς ἀπούσας ἐλπίδας διέφθορεν.
 ἐν οὖν τοιούτοις οὔτε σωφρονεῖν, φίλοι,
 οὔτ' εὐσεβεῖν πάρεστιν· ἀλλ' ἐν τοι κακοῖς
 ἄλῃ 'στ' ἀνάγκη κάπιτηδεύειν κακά.
 ΧΟΡΟΣ
 φέρ' εἰπὲ, πότερον ὄντος Αἰγίσθου πέλας

285

290

295

300

305

310

λέγεις τάδ' ἡμῖν, ἣ βεβῶτος ἐκ δόμων ;

ΗΛΕΚΤΡΑ.

ἡ κάρτα. μὴ δόκει μ' ἄν, εἶπερ ἦν πέλας,
θυραῖον οἰχνεῖν· νῦν δ' ἀγροῖσι τυγχάνει.

ΧΟΡΟΣ.

ἦ δ' ἄν ἐγὼ θαρσοῦσα μᾶλλον ἐς λόγους
τούς σους ἰκοίμην, εἶπερ ὧδε ταῦτ' ἔχει.

315

ΗΛΕΚΤΡΑ.

ὥς νῦν ἀπόντος, ἱστῶρε τί σοι φίλον.

ΧΟΡΟΣ.

καὶ δὴ σ' ἐρωτῶ, τοῦ κασιγνήτου τί φῆς,
ἦξοντος, ἦ μέλλοντος ; εἰδέναι θέλω.

ΗΛΕΚΤΡΑ.

φησὶν γε· φάσκων δ', οὐδὲν ἄν λέγει ποιεῖ.

ΧΟΡΟΣ.

φιλεῖ γὰρ ὀκνεῖν πρᾶγμα ἄνηρ πρᾶσσαν μέγα.

320

ΗΛΕΚΤΡΑ.

καὶ μὴν ἐγωγ' ἔσωσ' ἐκεῖνον οὐκ ὀκνῶ.

ΧΟΡΟΣ.

θάρσει· πέφυκεν εὐθλός, ὥστ' ἀρκεῖν φίλοις.

ΗΛΕΚΤΡΑ.

πέποιθ', ἐπεὶ τᾶν οὐ μακρὰν ἔζων ἐγώ.

ΧΟΡΟΣ.

μὴ νῦν ἔτ' εἶπης μηδέν· ὥς δόμων ὀρῶ
τὴν σὴν δμαιομον, ἐκ πατρὸς ταύτου φύσιν,

325

Χρυσόθεμιν, ἐκ τε μητρὸς, ἐντάφια χερσὶν
φέρουσαν, οἷα τοῖς κάτω νομίζεται.

ΧΡΥΣΟΘΕΜΙΣ.

τίν' αὖ σὺ τήνδε πρὸς θυρώνος ἐξόδοις
ἔλθοῦσα φωνεῖς, ὦ κασιγνήτη, φάτιν,

κούδ' ἐν χρόνῳ μακρῷ διδαχθῆναι θέλεις

330

θυμῷ ματαίῳ μὴ χαρίζεσθαι κενά;

καίτοι τοσοῦτόν γ' οἶδα κάμαντήν, ὅτι

ἀλγῶ 'πὶ τοῖς παροῦσιν· ὥστ' ἂν, εἰ σθένος

λάβοιμι, δηλώσαιμ' ἂν οἷ' αὐτοῖς φρονῶ.

νῦν δ' ἐν κακοῖς μοι πλεῖν ὑφειμένη δοκεῖ,

335

καὶ μὴ δοκεῖν μὲν δρᾶν τι, πημαίνειν δὲ μὴ.

τοιαῦτα δ' ἄλλα καὶ σὲ βούλομαι ποιεῖν.

καίτοι τὸ μὲν δίκαιον, οὐχ ἧ' γὰρ λέγω,

ἀλλ' ἧ σὺ κρίνεις. εἰ δ' ἐλευθέραν με δεῖ

ζῆν, τῶν κρατούντων ἐστὶ πάντ' ἀκουστέα.

340

ΗΛΕΚΤΡΑ.

δεινόν γέ σ' οὔσαν πατρός οὐ σὺ παῖς ἔφης,

κείνου λελησθαι, τῆς δὲ τίκτουσῃς μέλεις.

ἅπαντα γὰρ σοι τάμὰ νοουθημάτων

κείνης διδάκτα, κούδέν ἐκ σαυτῆς λέγεις.

ἔπειθ' ἐλοῦ γέ θάτερ', ἧ φρονεῖν κακῶς,

345

ἧ τῶν φίλων, φρονοῦσα, μὴ μνήμην ἔχειν.

ἥτις λέγεις μὲν ἀρτίως ὥς, εἰ λάβοις

σθένος, τὸ τούτων μῖσος ἐκδείξειας ἂν.

ἐμοῦ δὲ πατρὶ πάντα τιμωρουμένης,

οὔτε ξυνέρδεις, τήν τε δρωῶσαν ἐκτρέπεις.

350

οὐ ταῦτα πρὸς κακοῖσι δειλίαν ἔχει;

ἐπεὶ δίδαξον, ἧ μάθ' ἐξ ἐμοῦ, τί μοι

κέρδος γένοιτ' ἂν τῶνδε ληξάσῃ γόων.

οὐ ζῶ; κακῶς μὲν, οἶδ'· ἐπαρκούντως δέ μοι.

λυ δὲ τούτους, ὥστε τῷ τεθνηκότι

355

τιμὰς προσάπτειν, εἴ τις ἔστ' ἐκεῖ χάρις.

σὺ δ' ἡμῖν ἡ μισοῦσα μασαῖς μὲν λόγῳ,
 ἔργῳ δὲ τοῖς φονεῦσι τοῦ πατρὸς ξύνει. *consent with*
 ἐγὼ μὲν οὐκ οὐκ ἂν ποτ', οὐδ' εἴ μοι τὰ σὰ
 μέλλοι τις οἴσειν δῶρ', ἐφ' οἷσι νῦν χλιδαῖς, *380*
 τοῦτοισι ὑπεικάθοιμι· σοὶ δὲ πλουσία
 τραπέζα κείσθω καὶ περιφδεῖται βίος.
 ἐμρὶ γὰρ ἔστω τοῦμὲ μὴ λυπεῖν μόνον
 βόσκημα· τῆς σῆς δ' οὐκ ἔρω τιμῆς τυχεῖν.
 οὐδ' ἂν σὺ, σῶφρων γ' οὔσα. νῦν δ' ἔξὸν πατρὸς *385*
 πάντων ἄριστον παῖδα κεκληῆσθαι, καλοῦ
 τῆς μητρός. οὕτω γὰρ φανεῖ πλείστοις κακῇ,
 θανόντα πατέρα καὶ φίλους προδοῦσα σούς.

ΧΡΟΡΟΣ
 μηδὲν πρὸς ὀργὴν πρὸς θεῶν· ὥς τοῖς λόγοις
 ἔνεστιν ἀμφοῖν κέρδος, εἰ σὺ μὲν μάθοις
 τοῖς τῆσδε χρῆσθαι, τοῖς δὲ σοῖς αὐτὴ πάλιν. *370*

ΧΡΥΣΟΘΕΜΙΣ
 ἐγὼ μὲν, ὦ γυναικες, ἡθὰς εἰμί πως
 τῶν τῆσδε μύθων· οὐδ' ἂν ἐμνήσθην ποτὲ,
 εἰ μὴ κακὸν μέγιστον εἰς αὐτὴν ἰὼν
 ἤκουσ', ὃ ταύτην τῶν μακρῶν σχῆσει γόων. *375*

ΗΛΕΚΤΡΑ.
 φέρ' εἰπέ δὴ τὸ δεινόν. εἰ γὰρ τῶνδὲ μοι
 μεῖζον τι λέξεις, οὐκ ἂν ἀντείποιμ' ἔτι.

ΧΡΥΣΟΘΕΜΙΣ.
 ἀλλ' ἐξερω τοι πᾶν ὅσον κάτοιιδ' ἐγώ.
 μέλλουσι γάρ σ', εἰ τῶνδε μὴ λήξεις γόων,
 ἐνταῦθα πέμψειν, ἐνθα μὴ ποθ' ἡλίου
 φέγγος προσόψει, ἴωσα δ' ἐν κατηρεφεί *380*

στέγη, χθονὸς τῆσδ' ἐκτός, ὑμνήσεις κακά.

πρὸς ταῦτα φράζου, καὶ μὴ ποθ' ὕστερόν τι πάλλειν
παθοῦσα μέμνη. νῦν γὰρ ἐν καλῷ φρονεῖν.

ΗΛΕΚΤΡΑ.

ἢ ταῦτα δὴ με καὶ βεβούλευνται ποιεῖν ;

385

ΧΡΥΣΟΘΕΜΙΣ.

μάλισθ'· ὅταν περ οἴκαδ' Αἰγισθοῦς μόλῃ.

ΗΛΕΚΤΡΑ.

ἀλλ' ἐξίκοιτο τοῦδέ γ' οὐνεκ' ἐν τάχει.

ΧΡΥΣΟΘΕΜΙΣ.

τίν', ὦ τάλαινα, τόνδ' ἐπηράσω λόγον ;

ΗΛΕΚΤΡΑ.

ἐλθεῖν ἐκεῖνον, εἴ τι τῶνδε δρᾶν νοεῖ.

ΧΡΥΣΟΘΕΜΙΣ.

ὅπως πάθης τί χρῆμα ; ποῦ ποτ' εἰ φρενῶν ;

ΗΛΕΚΤΡΑ.

ὅπως ἀφ' ὑμῶν ὥς προσάτατ' ἐκφύγω.

ΧΡΥΣΟΘΕΜΙΣ.

βίου δὲ τοῦ παρόντος οὐ μνεῖαν ἔχεις ;

ΗΛΕΚΤΡΑ.

καλὸς γὰρ οὐμός βίοςτος ὥστε θαυμάσαι.

ΧΡΥΣΟΘΕΜΙΣ.

ἀλλ' ἦν ἂν, εἰ σύ γ' εὖ φρονεῖν ἠπίστασο.

ΗΛΕΚΤΡΑ.

μὴ μ' ἐκδίδασκε τοῖς φίλοις εἶναι κακὴν.

386

ΧΡΥΣΟΘΕΜΙΣ.

ἀλλ' οὐ διδάσκω· τοῖς κρατοῦσι δ' εἰκαθεῖν.

ΗΛΕΚΤΡΑ.

σὺ ταῦτα θώπευ'· οὐκ ἔμους τρόπους λέγεις.

ΧΡΥΣΟΘΕΜΙΣ.

καλὸν γε μέντοι μὴ ἔξ ἀβουλίας πεσεῖν.

we will fall

ΗΛΕΚΤΡΑ.

πесоу́μεθ', εἰ χρή, πατρὶ τιμωρούμενοι.

ΧΡΥΣΟΘΕΜΙΣ.

πατὴρ δὲ τούτων, οἶδά, συγγνώμην ἔχει.

how dare he say this
400
#

ΗΛΕΚΤΡΑ.

ταῦτ' ἐστὶ τάπη ^{from this} πρὸς κακῶν ἐπαινέσαι.

ΧΡΥΣΟΘΕΜΙΣ.

σύ δ' οὐχὶ ^{to be satisfied} πείσει καὶ συγαινέσεις ἐμοί;

ΗΛΕΚΤΡΑ.

οὐ δῆτα. μή πω νοῦ τοσόνδ' εἶην κενή. *ma, q. n. l. e. c. destitute of sense*

ΧΡΥΣΟΘΕΜΙΣ.

q. n. l. g. o χωρήσομαι τὰρ οἴπερ ἐστάλην ὁδοῦ. *where I was sent*

ΗΛΕΚΤΡΑ.

ποῖ δ' ἐμπορεύει; τῷ φέρεις τὰδ' ἐμπυρα; 405

ΧΡΥΣΟΘΕΜΙΣ.

μήτηρ με πέμπει πατρὶ τυμβεύσαι χοάς. *make libations upon the tomb*

ΗΛΕΚΤΡΑ.

πῶς εἶπας; ἢ τῷ δυσμενεστάτῳ βροτῶν; *must hostile*

ΧΡΥΣΟΘΕΜΙΣ.

ὃν ἔκταν' αὐτῇ. τοῦτο γὰρ λέξαι θέλεις.

by whom?

ΗΛΕΚΤΡΑ.

ἐκ τοῦ φίλων πεισθεῖσα; τῷ τοῦτ' ἤρρεσεν; *whom did she so please*

τακτομασθαι

ΧΡΥΣΟΘΕΜΙΣ.

ἐκ δείματός του νυκτέρον, δοκεῖν ἐμοί. *as it* 410

had been

ΗΛΕΚΤΡΑ.

ὦ θεοὶ πατρώοι, συγγένεσθέ γ' ἀλλὰ νῦν. *aid me*

ΧΡΥΣΟΘΕΜΙΣ.

ἔχεις τι θάρσος τοῦδε τοῦ τάρβους πέρι; *then mine*

letting be

ΗΛΕΚΤΡΑ.

εἴ μοι λέγοις τὴν ὄψιν, εἴποιμ' ἂν τότε.

tell me about the sight

κειμήλι' αὐτῇ ταῦτα σωζέσθω κάτω.

ἀρχὴν δ' ἂν, εἰ μὴ τλημονεστάτη γυνή πασῶν ἐβλαστε, τάσδε δυσμενεῖς χοῆς οὐκ ἂν ποθ', ὃν γ' ἐκτείνει, τῷδ' ἐπέστεφε.

σκέψαι γάρ, εἴ σοι προσφιλῶς αὐτῇ δοκεῖ γέρα τάδ' οὖν τάφοισι δέξασθαι νέκυς,

ὑφ' ἧς θανῶν ἄτιμος, ὥστε δυσμενῆς, ἐμασχαλίσθῃ, καπὶ λουτροῖσιν κάρᾳ

κηλίδας ἐξέμαξεν. ἄρα μὴ δοκεῖς λυγρῇ αὐτῇ ταῦτα τοῦ φόνου φέρειν;

οὐκ ἔστιν. ἀλλὰ ταῦτα μὲν μέθες· σὺ δὲ τεμουσα κρατὸς βοστρυχῶν ἄκρας φόβας κάμου ταλαίνης, σμικρὰ μὲν τάδ', ἀλλ' ὅμως

ἄχω, δὸς αὐτῷ, τήνδ' ἀλιπαρῇ τρίχα καὶ ζῶμα τοῦμόν οὐ χλιδαῖς ἡσχημένον.

αἰτοῦ δὲ προσπιτυνοῦσα γῆθεν εὐμένη ἡμῖν ἀφ' ὧν αὐτὸν εἰς ἐχθροὺς μολεῖν, καὶ παῖδ' Ὀρέστην ἐξ ὑπερτέρας χερὸς ἐχθροῖσιν αὐτοῦ ζῶντ' ἐπεμβῆναι ποδὶ,

ὅπως τὸ λοιπὸν αὐτὸν ἀφνεωτέrais χερσὶ στέφωμεν, ἢ τανῦν δωρούμεθα.

οἶμαι μὲν οὖν, οἶμαί τι κάκειν' ἔμελλεν πέμπαι τάδ' αὐτῇ δυσπρόσοπτι ὄνειρατα.

ὅμως δ' ἀδελφῇ, σοὶ θ' ὑποσέγησον τάδε ἐμοί τ' ἀρωγά, τῷ τε φιλτάτῳ βροτῶν πάντων, ἐν Αἰδου κειμένῳ κοινῷ πατρί.

ΧΟΡΟΣ

πρὸς εὐσέβειαν ἢ κόρη λέγει· σὺ δὲ,

με με
εἰ σωφρονήσεις, ὦ φίλη, δράσεις τάδε.

465

με με ΧΡΥΣΟΘΕΜΙΣ.

δράσω. τὸ γὰρ δίκαιον οὐκ ἔχει λόγον ~~με με~~
δνοῖν ἐρίζειν, ἀλλ' ἐπισπένδειν τὸ δρᾶν. ~~με με~~
πειρωμένη δὲ τῶνδε τῶν ἔργων ἐμοὶ
σιγὴ παρ' ὑμῶν, πρὸς θεῶν, ἔστω, φίλαι.

ὦς, εἰ τὰδ' ἡ τεκοῦσα πένσεται, πικρὰν ~~με με~~ 470
δοκῶ με πείραν τήνδε τολμήσειν ἔτι. ~~με με~~

με με

ΧΟΡΟΣ.

εἰ μὴ 'γὼ παράφρων μάντις ἔφην,
καὶ γνώμας λειπομένα σοφᾶς,
εἴσιν ἅ πρόμαντις

475

Δίκα, δίκαια φερομένα χεροῖν κράτη·
μέτεισιν, ὦ τέκνον, οὐ μακροῦ χρόνου.

ὑπεστί μοι θράσος,
ἀδυνπνόων κλύουσας
ἀρτίως ὀνειράτων.

480

οὐ γάρ ποτ' ἀμναστεῖ γ' ὁ φύσας
'Ελλάνων ἄναξ,

οὐδ' ἅ παλαιὰ χαλκόπλακτος
ἀμφήκης γένυς,

485

ἃ νιν κατέπεφνεν αἰσχίσταις ἐν αἰκίαις.

ἦξει καὶ πολύπους καὶ πολύχειρ

488

ἅ δεινοῖς κρυπτομένα λόχοις

490

χαλκόπους 'Ερινύς.

ἄλεκτρ' ἀνυμφα γὰρ ἐπέδα μαιφόνων
γάμων ἀμιλλήμαθ' οἷσιν οὐ θέμις.

472 — 487. = 488 — 503.

ΚΑΤΤΑΙΜΝΗΣΤΡΑ.

ἐγὼ δ' ὕβριν μὲν οὐκ ἔχω · κακῶς δέ σε
 λέγω, κακῶς κλύουσα πρὸς σέθεν θαμά.
 πατήρ γάρ, οὐδὲν ἄλλο, σοὶ πρόσχημ' αἰεὶ, 525
 ὥς ἐξ ἐμοῦ τέθνηκεν. ἐξ ἐμοῦ · καλῶς ·
 ἐξοῖδα · τῶνδ' ἄρνησις οὐκ ἔνεστί μοι.
 ἣ γὰρ Δίκη νιν εἶλεν, καὶ ἐγὼ μόνη,
 ἣ χρῆν σ' ἀρήγειν, εἰ φρονοῦς' ἐτύγχανες ·
 ἐπεὶ πατήρ οὗτος σὸς, ὃν θρηγεῖς αἰεὶ, 530
 τὴν σὴν δμαιομον μῦνος Ἑλλήνων ἔτλη
 θῦσαι θεοῖσιν, οὐκ ἴσον καμῶν ἐμοὶ
 λύπης, ὅτι' ἔσπειρ', ὥσπερ ἡ τίχτους' ἐγώ.
 εἶεν · δίδαξον δὴ με τοῦ, χάριν τίνος
 ἔθυσεν αὐτήν. πότερον Ἀργείων ἐρεῖς ; 535
 ἀλλ' οὐ μετὴν αὐτοῖσι τὴν γ' ἐμὴν κτανεῖν.
 ἀλλ' ἄντ' ἀδελφοῦ δῆτα Μενέλεω κτανῶν
 τᾶμ', οὐκ ἔμελλε τῶνδέ μοι δώσειν δίκην ;
 πότερον ἐκείνῳ παῖδες οὐκ ἦσαν διπλοῖ,
 οὓς τῇσδε μᾶλλον εἰκὸς ἦν θνήσκειν, πατρὸς 540
 καὶ μητρὸς ὄντας, ἧς ὁ πλοῦς ὅδ' ἦν χάριν,
 ἣ τῶν ἐμῶν Αἰδης τιν' ἱμέρον τέκνων
 ἣ τῶν ἐκείνης ἔσχε δαίσασθαι πλέον ;
 ἣ τῷ πανῶλει πατρὶ τῶν μὲν ἐξ ἐμοῦ
 παίδων πόθος παρεῖτο, Μενέλεω δ' ἐνῆν ; 545
 οὐ ταῦτ' ἀβούλον καὶ κακοῦ γνώμην πατρός ;
 δοκῶ μὲν, εἰ καὶ σῆς δίχα γνώμης λέγω.
 φαίη δ' ἂν ἣ θανοῦσά γ', εἰ φωνὴν λάβοι.
 ἐγὼ μὲν οὖν οὐκ εἰμὶ τοῖς πεπραγμένοις
 δύσθυμος · εἰ δέ σοι δοκῶ φρονεῖν κακῶς, 550

γνώμην δικαίαν σχοῦσα τοὺς πέλας ψέγε.

ΗΛΕΚΤΡΑ.

ἔρεῖς μὲν οὐχὶ νῦν γέ μ', ὥς ἄρξασά τι
λυπηρὸν εἶτα σοῦ τάδ' ἐξήκουσ' ὕπο·
ἀλλ' ἦν ἐφῆς μοι, τοῦ τεθνηκότος θ' ὕπερ
λέξαιμ' ἂν ὀρθῶς τῆς κασιγνήτης θ' ὁμοῦ.

555

ΚΑΤΤΑΙΜΝΗΣΤΡΑ.

καὶ μὴν ἐφίημ'· εἰ δέ μ' ᾧδ' αἰεὶ λόγοις
ἐξήρχες, οὐκ ἂν ἦσθα λυπηρὰ κλύειν.

ΗΛΕΚΤΡΑ.

καὶ δὴ λέγω σοι. πατέρα φῆς κτεῖναι. τίς ἂν
τούτου λόγος γένοιτ' ἂν αἰσχίων ἔτι,
εἴτ' οὖν δικαίως, εἴτε μή; λέξω δέ σοι,
ὥς οὐ δίκη γ' ἔκτεινας, ἀλλὰ σ' ἔσπασε
πειθῶ κακοῦ πρὸς ἀνδρὸς, ᾧ τανῦν ξύνει.
ἔροῦ δὲ τὴν κυναγὸν Ἄρτεμιν, τίνος
ποινῆς τὰ πολλὰ πνεύματ' ἔσχ' ἐν Αὐλίδι·
ἦ γὰρ φράσω· κείνης γὰρ οὐ θέμις μαθεῖν.
πατήρ ποθ' οὐμὸς, ὥς ἐγὼ κλύω, θεᾶς
παίζων κατ' ἄλσος ἐξεκίνησεν ποδοῖν
στικτὸν κερδαστὴν ἔλαφον, οὗ κατὰ σφαγὰς
ἐκκομπάσας, ἔπος τι τυγχάνει βαλῶν.

560

καὶ τοῦδε μηνίσασα Αἰγυπία κόρη
κατεῖχ' Ἀχαιοὺς, ὥς πατὴρ ἀντίσταθμον
τοῦ θηρὸς ἐκθύσειε τὴν αὐτοῦ κόρην.
ᾧδ' ἦν τὰ κείνης θύματ'· οὐ γὰρ ἦν λύσις·
ἄλλη στρατῷ πρὸς οἶκον, οὐδ' εἰς Ἴλιον.
ἀνθ' ὧν βιασθεῖς πολλὰ κἀντιβὰς, μόλις

570

575

ἔθυσεν αὐτήν, οὐχὶ Μενέλεω χάριν.
 εἰ δ' οὖν, ἔρῳ γὰρ καὶ τὸ σὸν, κεῖνον θέλων
 ἐπωφελῆσαι ταῦτ' ἔδρα, τούτου θανεῖν
 χρῆν αὐτὸν οὐνεκ' ἐκ σέθεν ; ποίῳ νόμῳ ;
 ὄρα, τιθεῖσα τόνδε τὸν νόμον βροτοῖς, 580
 μὴ πῆμα σαντῇ καὶ μετάγνοιαν τιθῆς.
 εἰ γὰρ κτενοῦμεν ἄλλον ἀντ' ἄλλου, σύ τοι
 πρώτη θάνοις ἂν, εἰ δίκης γε τυγχάνοις.
 ἀλλ' εἰσόρα μὴ σκῆψιν οὐκ οὔσαν τιθῆς.
 εἰ γὰρ θέλεις, δίδαξον ἀνθ' ὅτου τανῦν 585
 αἰσχίστα πάντων ἔργα δρῶσα τυγχάνεις,
 ἥτις ξυνεύδεις τῷ παλαμναίῳ, μεθ' οὗ
 πατέρα τὸν ἄμὸν πρόσθεν ἔξαπώλεσας,
 καὶ παιδοποιεῖς · τοὺς δὲ πρόσθεν, εὐσεβεῖς
 καὶ εὐσεβῶν βλαστήντας, ἐκβαλοῦς' ἔχεις. 590
 πῶς ταῦτ' ἐπαινέσαιμ' ἂν ; ἢ καὶ τοῦτ' ἐρεῖς,
 ὥς τῆς θυγατρὸς ἀντίποινα λαμβάνεις ;
 αἰσχροῦς δ', ἐάν περ καὶ λέγῃς. οὐ γὰρ καλὸν
 ἐχθροῖς γαμεῖσθαι τῆς θυγατρὸς οὐνεκα.
 ἀλλ' οὐ γὰρ οὐδὲ νουθετεῖν ἔξεστί σε, 595
 ἢ πᾶσαν ἱῆς γλῶσσαν, ὥς τὴν μητέρα
 κακοστομοῦμεν. καί σ' ἔγωγε δεσπότην
 ἢ μητέρ' οὐκ ἔλασσον εἰς ἡμᾶς νέμω,
 ἢ ζῶ βίον μοχθηρὸν, ἔκ τε σοῦ κακοῖς
 πολλοῖς ἀεὶ ξυνοῦσα τοῦ τε συννόμου. 600
 ὁ δ' ἄλλος ἔξω, χεῖρα σὴν μόλις φυγών,
 τλήμων Ὀρέστης δυστυχῇ τρίβει βίον ·
 ὃν πολλὰ δὴ μέ σοι τρέφειν μιᾶστορα

ἐπρητιάσω· καὶ τόδ', εἵπερ ἔσθενον,
 ἔδρων ἄν, εὖ τοῦτ' ἴσθι. τοῦδέ γ' οὐνεκα 605
 κήρυσσέ μ' εἰς ἅπαντας, εἴτε χρῆ κακὴν
 εἴτε στόμαργον εἴτ' ἀναιδείας πλέαν.
 εἰ γὰρ πέφυκα τῶνδε τῶν ἔργων ἰδρῖς,
 σχεδὸν τι τὴν σὴν οὐ καταισχύνω φύσιν.

ΧΟΡΟΣ.

ὄρω μένος πνέουσαν· εἰ δὲ σὺν δίκῃ 610
 ξύνεστι, τοῦδε φροντίδ' οὐκ ἔτ' εἰσορῶ.

ΚΛΥΤΑΙΜΝΗΣΤΡΑ.

ποιῖας δέ μοι δεῖ πρὸς γε τήνδε φροντίδος,
 ἣτις τοιαῦτα τὴν τεκοῦσαν ὕδρῖσεν,
 καὶ ταῦτα τηλικούτος; ἄρ' οὐ σοι δοκεῖ 615
 χωρεῖν ἄν εἰς πᾶν ἔργον αἰσχύνης ἄτερ;

ΗΛΕΚΤΡΑ.

εὖ νυν ἐπίστω τῶνδέ μ' αἰσχύνην ἔχειν,
 κεῖ μὴ δοκῶ σοι· μανθάνω δ' ὀθούνεκα
 ἔξωρα πράσσω κοῦκ ἐμοὶ προσεικότα.
 ἀλλ' ἢ γὰρ ἐκ σοῦ δυσμένεια καὶ τὰ σὰ 620
 ἔργ' ἐξαναγκάζει με ταῦτα δρᾶν βίᾳ.
 αἰσχροῖς γὰρ αἰσχρὰ πράγματ' ἐκδιδάσκεται.

ΚΛΥΤΑΙΜΝΗΣΤΡΑ.

ὦ θρέμμ' ἀναιδὲς, ἦ σ' ἐγὼ καὶ τὰμ' ἔπη
 καὶ τᾶργα τὰμὰ πόλλ' ἄγαν λέγειν ποιεῖ.

ΗΛΕΚΤΡΑ.

σύ τοι λέγεις νιν, οὐκ ἐγώ. σὺ γὰρ ποιεῖς 625
 τοῦργον· τὰ δ' ἔργα τοὺς λόγους εὐρίσκεται.

ΚΑΤΤΑΙΜΝΗΣΤΡΑ.

ἀλλ', οὐ μὰ τὴν δέσποιναν Ἄρτεμιν, θράσους
τοῦδ' οὐκ ἀλύξεις, εὐτ' ἂν Αἰγισθος μόλῃ.

ΗΛΕΚΤΡΑ.

ὄρᾳς ; πρὸς ὄργην ἐκφέρει, μεθεῖσά μοι
λέγειν ἃ χρήζοιμ'· οὐδ' ἐπίστασαι κλύειν.

ΚΑΤΤΑΙΜΝΗΣΤΡΑ.

οὔκουν ἑάσεις οὐδ' ὑπ' εὐφήμου βοῆς
θῦσαί μ', ἐπειδὴ σοί γ' ἐφῆκα πᾶν λέγειν ; 630

ΗΛΕΚΤΡΑ.

ἔῶ, κελεύω, θῦε· μηδ' ἐπαιτιῶ
τοῦμόν στομόμ', ὥς οὐκ ἂν πέρα λέξαιμ' ἔτι.

ΚΑΤΤΑΙΜΝΗΣΤΡΑ.

ἐπαιρε δὴ σὺ θύμαθ', ἥ παροῦσά μοι,
πάγκαρπ', ἀνακτι τῷδ' ὅπως λυτηρίους
εὐχὰς ἀνάσχω δειμάτων ὧν νῦν ἔχω. 635

κλύοις ἂν ἤδη, Φοῖβε προστατήριε,
κεκρυμμένην μου βάξιν. οὐ γὰρ ἐν φίλοις
ὁ μῦθος, οὐδὲ πᾶν ἀναπτύξαι πρόπει
πρὸς φῶς, παρούσης τῆσδε πλησίας ἔμοι, 640
μὴ σὺν φθόνῳ τε καὶ πολυγλώσσῳ βοῇ
σπεῖρῃ ματαίαν βάξιν ἐς πᾶσαν πόλιν.

ἀλλ' ὧδ' ἄκουε· τῇδε γὰρ καὶ γὰρ φράσω.
ἃ γὰρ προσεῖδον νυκτὶ τῇδε φάσματα
δισσῶν ὀνείρων, ταῦτά μοι, Λύκει' ἀναξ, 645
εἰ μὲν πέφηνεν ἐσθλὰ, δὸς τελεσφόρα·
εἰ δ' ἐχθρὰ, τοῖς ἐχθροῖσιν ἔμπαλιν μέθες·
καὶ μή, με πλούτου τοῦ παρόντος εἴ τινας

δόλοισι βουλεύουσιν ἐκβαλεῖν, ἐφῆς,
 ἀλλ' ὧδέ μ' αἰεὶ ζῶσαν ἀδλαβεῖ βίῳ
 650 δόμους Ἀτρειδῶν σκῆπτρά τ' ἀμφέπειν τάδε,
 φίλοισί τε ξυνοῦσαν οἷς ξύνειμι νῦν
 εὐήμεροῦσαν καὶ τέκνων, ὅσων ἐμοὶ
 δύσνοια μὴ πρόσσεστιν ἢ λύπη πικρά.
 ταῦτ', ὦ Λύκει' Ἀπολλον, ἵλεως κλύων,
 655 δὸς πᾶσιν ἡμῖν ὥσπερ ἐξαιτούμεθα.
 τὰ δ' ἄλλα πάντα, καὶ σιωπῶσης ἐμοῦ,
 ἐπαξιῶ σε δαίμον' ὄντ' ἐξειδέναι.
 τοὺς ἐκ Διὸς γὰρ εἰκός ἐστι πάνθ' ὄραν.

ΠΑΙΔΑΓΩΓΟΣ.

ξέναι γυναῖκες, πῶς ἂν εἰδείην σαφῶς
 660 εἰ τοῦ τυράννου δώματ' Αἰγίσθου τάδε ;

ΧΟΡΟΣ.

τάδ' ἐστίν, ὦ ξέν'. αὐτοὺς ἤκαστας καλῶς.

ΠΑΙΔΑΓΩΓΟΣ.

ἢ καὶ δάμαρτα τήνδ' ἐπεικάζων κυρῶ
 κείνου ; πρέπει γὰρ ὥς τύραννος εἰσοραῖν.

ΧΟΡΟΣ.

μάλιστα πάντων. ἦδε σοι κείνη πάρα.
 665

ΠΑΙΔΑΓΩΓΟΣ.

ὦ χαῖρ', ἄνασσα. σοὶ φέρων ἦκω λόγους
 ἠδεῖς φίλου παρ' ἀνδρὸς Αἰγίσθου θ' ὁμοῦ.

ΚΑΤΤΑΙΜΝΗΣΤΡΑ.

ἐδεξάμην τὸ ρηθέν· εἰδέναι δέ σου
 πρῶτιστα χρήζω, τίς σ' ἀπέστειλεν βροτῶν.

ΠΑΙΔΑΓΩΓΟΣ.

Φανοτεὺς ὁ Φωκεὺς, πρᾶγμα πορούνων μέγα.
 670

ΚΑΤΤΑΙΜΝΗΣΤΡΑ.

τὸ ποῖον, ὦ ξέν' ; εἰπέ. παρὰ φίλου γὰρ ὦν
ἀνδρὸς, σάφ' οἶδα, προσφιλεῖς λέξεις λόγους.

ΠΑΙΔΑΓΩΓΟΣ.

τέθνηκ' Ὀρέστης. ἐν βραχεῖ ξυνθεῖς λέγω.

ΗΛΕΚΤΡΑ.

οἶ' γὰρ τάλαιν', ὄλωλα τῇδ' ἐν ἡμέρᾳ.

ΚΑΤΤΑΙΜΝΗΣΤΡΑ.

τί φῆς, τί φῆς, ὦ ξεῖνε; μὴ ταύτης κλύε.

675

ΠΑΙΔΑΓΩΓΟΣ.

θανόντ' Ὀρέστην νῦν τε καὶ πάλαι λέγω.

ΗΛΕΚΤΡΑ.

ἀπωλόμην δύστηνος, οὐδέν εἰμ' ἔτι.

ΚΑΤΤΑΙΜΝΗΣΤΡΑ.

σὺ μὲν τὰ σαύτης προᾶσ', ἐμοὶ δὲ σὺ, ξένε,
τάληθ' εἰπέ, τῷ τρόπῳ διόλλυται;

ΠΑΙΔΑΓΩΓΟΣ.

κάπεμπόμην πρὸς ταῦτα, καὶ τὸ πᾶν φράσω.

680

κεῖνος γὰρ, ἔλθων εἰς τὸ κλεινὸν Ἑλλάδος
πρόσχημ' ἀγῶνος, Δελφικῶν ἄθλων χάριν,
δι' ἧσθετ' ἀνδρὸς ὀρθίων κηρυγμάτων

δρόμον προκηρύξαντος, οὗ πρώτη κρίσις,
εἰσῆλθε λαμπρὸς, πᾶσι τοῖς ἐκεῖ σέβας.

685

δρόμου δ' ἰσώσας τῇ φύσει τὰ τέρματα,
νίκης ἔχων ἐξῆλθε πάντιμον γέρας.

χῶπως μὲν ἐν πολλοῖσι παῦρά σοι λέγω,
οὐκ οἶδα τοιοῦδ' ἀνδρὸς ἔργα καὶ κράτη.

ἐν δ' ἴσθ'. ὅσων γὰρ εἰσεκήρυξαν βραβῆς
δρόμων διαύλων ἄθλ', ἀπερ νομίζεται,

690

τούτων ἐνεγκὼν πάντα τὰ πινύκια
 ὠλβίζει', Ἄργεϊος μὲν ἀνακαλούμενος,
 ὄνομα δ' Ὀρέστης, τοῦ τὸ κλεινὸν Ἑλλάδος
 Ἀγαμέμνονος στρατεύμ' ἀγείραντός ποτε. 695
 καὶ ταῦτα μὲν τοιαῦθ'· ὅταν δέ τις θεῶν
 βλάβη, δύναιτ' ἂν οὐδ' ἂν ἰσχύων φυγεῖν.
 κεῖνος γάρ, ἄλλης ἡμέρας, ὅθ' ἱππικῶν
 ἦν, ἡλίου τέλλοντος, ὠκύπους ἄγων,
 εἰσῆλθε πολλῶν ἄρματηλατῶν μέτα. 700
 εἰς ἦν Ἀχαιοὺς, εἰς ἀπὸ Σπάρτης, δύο
 Αἰδύες, ζυγωτῶν ἁρμάτων ἐπιστάται·
 καὶ κεῖνος ἐν τούτοισι Θεσσαλαὶς ἔχων
 ἵππους ὁ πέμπτος· ἕκτος ἐξ Αἰτωλίας,
 ξανθαῖσι πῶλοις· ἑβδομος Μάγνης ἀνὴρ· 705
 ὁ δ' ὄγδοος λεύκιππος, Αἰνιὰν γένος·
 ἕνατος Ἀθηνῶν τῶν θεοδμήτων ἄπο·
 Βοιωτὸς ἄλλος, δέκατον ἐκπληρῶν ὄχον.
 στάντες δ' ὅθ' αὐτοὺς οἱ τεταγμένοι βραβῆς
 κλήροις ἔπηλαν καὶ κατέστησαν δίφρους,
 χαλκῆς ὑπαὶ σάλπιγγος ἤξαν· οἱ δ' ἅμα
 ἵπποις ὁμοκλήσαντες ἡνίας χεροῖν
 ἔσεισαν· ἐν δὲ πᾶς ἐμεστώθη δρόμος
 κτύπου κροτητῶν ἁρμάτων· κόνις δ' ἄνω
 φορεῖθ'· ὁμοῦ δὲ πάντες ἀναμεμιγμένοι 715
 φεῖδοντο κέντρων οὐδὲν, ὥς ὑπερβάλοι
 χνόας τις αὐτῶν καὶ φρυάγμαθ' ἱππικά.
 ὁμοῦ γὰρ ἀμφὶ νῶτα καὶ τροχῶν βάσεις.
 ἤφριζον, εἰσέβαλλον ἱππικαὶ πνοαί.

κεῖνος δ', ὕπ' αὐτὴν ἐσχάτην στήλην ἔχων, 720
 ἔχριμπτ' αἰεὶ σύριγγα, δεξιὸν δ' ἀνείς
 σειραῖον ἵππον, εἶργε τὸν προσκείμενον.
 καὶ πρὶν μὲν ὀρθοὶ πάντες ἕστασαν δίφροι·
 ἔπειτα δ' Αἰνιᾶνος ἀνδρὸς ἄστομοι
 πῶλοι βία φέρουσιν, ἐκ δ' ὑποστροφῆς, 725
 τελοῦντες ἕκτον ἑβδομόν τ' ἤδη δρόμον,
 μέτωπα συμπαίονσι Βαρκαίοις ὄχοις·
 κἀντεῦθεν ἄλλος ἄλλον ἐξ ἐνὸς κακοῦ
 ἔθραυε κἀνέπιπτε, πᾶν δ' ἐπίμπλατο
 ναυαγίων Κρισαῖον ἱππικῶν πέδον. 730
 γνοὺς δ' οὐξ Ἀθηναίων δεινὸς ἡνιοστρόφος
 ἔξω παρασπᾶ κἀνακωχεύει, παρεῖς
 κλύδων' ἔφιππον ἐν μέσῳ κυκώμενον.
 ἤλαννε δ' ἔσχατος μὲν, ὑστέρας δ' ἔχων
 πῶλους Ὀρέστης τῷ τέλει πίστιν φέρων. 735
 ὁ δ', ὥς ὄρᾳ μόνον νιν ἐλλελειμμένον,
 ὅξυν' δι' ὧτων κέλαδον ἐνσείσας θοαῖς
 πῶλοις, διώκει, κᾶξισώσαντε ζυγὰ
 ἤλαννέτην, τότε ἄλλος ἄλλοθ' ἄτερος
 κᾶρα προβάλλων ἱππικῶν ὀχημάτων. 740
 καὶ τοὺς μὲν ἄλλους πάντας ἀσφαλεῖς δρόμους
 ὠρθοῦθ' ὁ τλήμων ὀρθὸς ἐξ ὀρθῶν δίφρων·
 ἔπειτα λύων ἡνίαν ἀριστεράν
 κάμπτοντος ἵππου, λανθάνει στήλην ἄκραν
 παίσας· ἔθραυσε δ' ἄξονος μέσας χνόας, 745
 κᾶξ ἀντύγων ὦλισθε· σὺν δ' ἐλίσσεται
 τμητοῖς ἱμάσι· τοῦ δὲ πίπτοντος πέδῳ,

πῶλοι διεσπάρησαν ἐς μέσον δρόμον.
 στρατὸς δ', ὅπως ὄρᾳ νιν ἐκπεπτωκότα
 δίφρων, ἀνωλόλυξε τὸν νεανίαν, 750
 οἷ' ἔργα δράσας οἷα λαγχάνει κακὰ,
 φορούμενος πρὸς οὐδας, ἄλλοτ' οὐρανῷ
 σκέλη προφαίνων, ἐς τέ νιν διφηλάται,
 μόλις κατασχεθόντες ἱππικὸν δρόμον,
 ἔλυσαν αἵματηρόν, ὥστε μηδένα 755
 γνῶναι φίλων ἰδόντ' ἂν ἄθλιον δέμας.
 καὶ νιν πυρᾷ κέαντες εὐθύς, ἐν βραχεῖ
 χαλκῷ μέγιστον σῶμα δειλαίας σποδοῦ
 φέρουσιν ἄνδρες Φωκέων τεταγμένοι,
 ὅπως πατρῷας τύμβον ἐκλάχοι χθονός. 760
 τοιαῦτά σοι ταῦτ' ἐστίν, ὥς μὲν ἐν λόγοις,
 ἀλγείνᾳ, τοῖς δ' ἰδοῦσιν, οἵπερ εἶδομεν,
 μέγιστα πάντων ὧν ὅπῃπ' ἐγὼ κακῶν.

ΧΟΡΟΣ.

φεῦ φεῦ · τὸ πᾶν δὴ δεσπότηται τοῖς πάλαι
 πρόρριζον, ὥς ἔοικεν, ἔφθαρται γένος. 765

ΚΑΤΤΑΙΜΝΗΣΤΡΑ.

ὦ Ζεῦ, τί ταῦτα, πότερον εὐτυχῇ λέγω,
 ἢ δεινὰ μὲν, κέρδη δέ ; λυπηρῶς δ' ἔχει,
 εἰ τοῖς ἐμαυτῆς τὸν βίον σῶζω κακοῖς.

ΠΑΙΔΑΓΩΓΟΣ.

τί δ' ὦδ' ἄθυμεῖς, ὦ γύναι, τῷ νῦν λόγῳ ;

ΚΑΤΤΑΙΜΝΗΣΤΡΑ.

δεινὸν τὸ τίχτειν ἐστίν · οὐδὲ γὰρ κακῶς 770
 πάσχοντι μῖσος ὧν τέκη προσγίγνεται.

ΠΑΙΔΑΓΩΓΟΣ.

μάτην ἄρ' ἡμεῖς, ὥς ἔοικεν, ἤκομεν.

ΚΑΤΤΑΙΜΝΗΣΤΡΑ

οὐτοὶ μάτην γε. πῶς γὰρ ἂν μάτην λέγοις;

εἴ μοι θανόντος πίστ' ἔχων τεκμήρια

προσῆλθες, ὅστις τῆς ἐμῆς ψυχῆς γεγῶς,

775

μαστιῶν ἀποστάς καὶ τροφῆς ἐμῆς, φυγὰς

ἀπεξενούτο· καί μ', ἐπεὶ τῆσδε χθονὸς

ἐξῆλθεν, οὐκ ἔτ' εἶδεν· ἐγκαλῶν δέ μοι

φόνους πατρώους, δεῖν' ἐπηπείλει τελεῖν·

ᾧστ' οὔτε νυκτὸς ὕπνον οὔτ' ἐξ ἡμέρας

780

ἐμὲ στεγάζειν ἠδύν· ἀλλ' ὁ προστατῶν

χρόνος διηγέ μ' αἰὲν ὥς θανουμένην.

νῦν δ' — ἡμέρα γὰρ τῇδ' ἀπηλλάγην φόβου

πρὸς τῆσδ' ἐκείνου θ'· ἦδε γὰρ μείζων βλάβη

ξύνοικος ἦν μοι, τοῦμόν ἐκπίνουσ' αἰὲ

785

ψυχῆς ἄκρατον αἷμα — νῦν δ' ἔκηλά που

τῶν τῆσδ' ἀπειλῶν οὔνεχ' ἡμερεύσομεν.

ΗΛΕΚΤΡΑ.

οἴ μοι τάλαινα· νῦν γὰρ οἰμῶξαι πάρα,

Ὅρέστα, τὴν σὴν ξυμφορὰν, ὅθ' ᾧδ' ἔχων

πρὸς τῆσδ' ὑβρίζει μητρός. ἄρ' ἔχει καλῶς;

790

ΚΑΤΤΑΙΜΝΗΣΤΡΑ.

οὐτοὶ σύ· κείνος δ' ὥς ἔχει καλῶς ἔχει.

ΗΛΕΚΤΡΑ.

ἄκουε, Νέμεσι τοῦ θανόντος ἀρτίως.

ΚΑΤΤΑΙΜΝΗΣΤΡΑ.

ἤκουσεν ὦν δεῖ, καπεκύρωσεν καλῶς.

ΗΛΕΚΤΡΑ.

ὑβριζε. νῦν γὰρ εὐτυχούσα τυγχάνεις.

ΚΛΥΤΑΙΜΝΗΣΤΡΑ.

οὐκουν Ὀρέστης καὶ σὺ παύσετον τάδε.

795

ΗΛΕΚΤΡΑ.

πεπαύμεθ' ἡμεῖς, οὐχ ὅπως σε παύσομεν.

ΚΛΥΤΑΙΜΝΗΣΤΡΑ.

πολλῶν ἂν ἦκοις, ὦ ξέν', ἄξιός τις εἶναι,
εἰ τήνδ' ἔκπαισας τῆς πολυγλώσσου βοῆς.

ΠΑΙΔΑΓΩΓΟΣ.

οὐκοῦν ἀποστείχοιμ' ἂν, εἰ τὰδ' εὖ κυρεῖ.

ΚΛΥΤΑΙΜΝΗΣΤΡΑ.

ἦκιστ'· ἐπέιπερ οὐτ' ἐμοῦ καταξίως
πράξιαις, οὔτε τοῦ πορεύσαντος ξένου.
ἄλλ' εἴσιθ' εἶδω· τήνδε δ' ἔκτοθεν βοᾶν
ἔα τά θ' αὐτῆς καὶ τὰ τῶν φίλων κακά.

800

ΗΛΕΚΤΡΑ.

ἄρ' ὑμῖν ὥς ἀλγοῦσα κώδυνωμένη
δεινῶς δακρῦσαι κάπικωκῦσαι δοκεῖ
τὸν υἱὸν ἢ δύστηνος ὦδ' ὀλωλότα;
ἄλλ' ἐγγελῶσα φροῦδος. ὦ τάλαιν' ἐγὼ·
Ὀρέστα φίλταθ', ὥς μ' ἀπώλεσας θανών.

805

ἀποσπάσας γὰρ τῆς ἐμῆς οἴχει φρενὸς
αἶ μοι μόναι παρῆσαν ἐλπίδων ἔτι,
σὲ πατρὸς ἦξειν ζῶντα τιμωρόν ποτε
κάμοῦ ταλαίνης. νῦν δὲ ποῖ με χρὴ μολεῖν;
μόνη γὰρ εἰμι, σοῦ τ' ἀπεστερημένη
καὶ πατρός. ἦδη δεῖ με δουλεύειν πάλιν
ἐν τοῖσιν ἐχθίστοισιν ἀνθρώπων ἐμοῖ,

810

815

φονεῦσι πατρός. ἄρά μοι καλῶς ἔχει ;
 ἀλλ' οὐ τι μὴν ἔγωγε τοῦ λοιποῦ χρόνου
 ξύνοικος ἔσσομ', ἀλλὰ τῇδε πρὸς πύλῃ
 παρεῖς' ἔμαντ' ἄφιλος ἀνάνῳ βίον.
 πρὸς ταῦτα καινέτω τις, εἰ βαρύνεται,
 τῶν ἐνδον ὄντων · ὥς χάρις μὲν, ἦν κτάνη,
 λύπη δ', ἐὰν ζῶ · τοῦ βίου δ' οὐδεὶς πόθος.

820

ΧΟΡΟΣ.

ποῦ ποτε κεραυνοὶ Διὸς, ἧ ποῦ φαέθων
 Ἄλιος, εἰ ταῦτ' ἐφορῶντες
 κρύπτουσιν ἔκηλοι ;

825

ΗΛΕΚΤΡΑ.

ἔ ἔ, αἰαῖ.

ΧΟΡΟΣ.

ὦ παῖ, τί δακρυεῖς ;

ΗΛΕΚΤΡΑ.

φεῦ.

ΧΟΡΟΣ.

μηδὲν μέγ' αὔσης.

830

ΗΛΕΚΤΡΑ.

ἀπολεῖς.

ΧΟΡΟΣ.

πῶς ; .

ΗΛΕΚΤΡΑ.

εἰ τῶν φανερῶς οἰχομένων
 εἰς Ἀΐδαν ἐλπίδ' ὑποί-
 σεις, κατ' ἐμοῦ ταχομένας
 μᾶλλον ἐπεμβάσει.

835

ΧΟΡΟΣ.

οἶδα γὰρ ἄνακτι' Ἀμφιάρεων χρυσοδέτοις
ἔρκεσι κρυφθέντα γυναικῶν ·
καὶ νῦν ὑπὸ γαίας

ΗΛΕΚΤΡΑ.

ἔ, ἔ, ἰώ.

840

ΧΟΡΟΣ.

πάμπυγχος ἀνάσσει.

ΗΛΕΚΤΡΑ.

φεῦ.

ΧΟΡΟΣ.

φεῦ δῆτι' ὅλοα γάρ.

ΗΛΕΚΤΡΑ.

ἐδάμη;

ΧΟΡΟΣ.

ναί.

845

ΗΛΕΚΤΡΑ.

οἶδ' οἶδ' · ἐφάνη γὰρ μελέτωρ
ἀμφὶ τὸν ἐν πένθει · ἐμοὶ δ'
οὐ τις ἔτ' ἔσθ' · ὅς γὰρ ἔτ' ἦν,
φροῦδος ἀναρπασθεῖς.

ΧΟΡΟΣ.

δειλαία δειλαίων κυρεῖς.

ΗΛΕΚΤΡΑ.

κἀγὼ τοῦδ' ἴστωρ, ὑπερίστωρ,
πανσύρτῳ παμμήνῳ πολλῶν
δεινῶν στυγνῶν τ' αἰῶνι.

850

ΧΟΡΟΣ.

εἶδομεν ἃ θροεῖς.

849 — 859. = 860 — 870.

ΗΛΕΚΤΡΑ.

μή μέ νυν μηκέτι
 παραγάγῃς, ἴν' οὐ

855

ΧΟΡΟΣ.

τί φῆς ;

ΗΛΕΚΤΡΑ.

πάρεισιν ἐλπίδων ἔτι κοινοτόκων
 εὐπατριδᾶν τ' ἀρωγαί.

ΧΟΡΟΣ.

πᾶσι θνατοῖς ἔφν μόρος

860

ΗΛΕΚΤΡΑ.

ἦ καὶ χαλαργοῖς ἐν ἀμίλλαις
 οὕτως, ὥς κείνῳ δυστάνῳ,
 τμητοῖς ὀλκοῖς ἐγκυῖρσαι ;

ΧΟΡΟΣ.

ἄσκοπος ἂ λῶθα.

ΗΛΕΚΤΡΑ.

πῶς γὰρ οὐκ ; εἰ ξένος
 ἄτερ ἐμᾶν χειρῶν

865

ΧΟΡΟΣ.

παπαῖ.

ΗΛΕΚΤΡΑ.

κέκρυθεν, οὔτε του τάφου ἀντιάσας
 οὔτε γόων παρ' ἡμῶν.

870

ΧΡΥΣΟΘΕΜΙΣ.

ὕφ' ἡδονῆς τοι, φιλιότη, διώκομαι,
 τὸ κόσμιον μεθεῖσα σὺν τάχει μολεῖν.
 φέρω γὰρ ἡδονάς τε, κἀνάπανταν ὦν

πάροιθεν εἶχες καὶ κατέστινες κακῶν.

ΗΛΕΚΤΡΑ.

πόθεν δ' ἂν εὖροις τῶν ἐμῶν σὺ πημάτων
ἄρηξιν, οἷς ἴασιν οὐκ ἔνεστ' ἰδεῖν ;

875

ΧΡΥΣΟΘΕΜΙΣ.

πάρεστ' Ὀρέστης ἡμῖν, ἴσθι τοῦτ' ἐμοῦ
κλύουσ', ἐναργῶς, ὥσπερ εἰσορᾷς ἐμέ.

ΗΛΕΚΤΡΑ.

ἀλλ' ἦ μέμνηας, ὦ τάλαινα, καπὶ τοῖς
σαντῆς κακοῖσι καπὶ τοῖς ἐμοῖς γελαῖς ;

880

ΧΡΥΣΟΘΕΜΙΣ.

μὰ τὴν πατρίαν ἐστίαν, ἀλλ' οὐχ ὕβρει
λέγω τάδ', ἀλλ' ἐκεῖνον ὥς παρόντα νῶν.

ΗΛΕΚΤΡΑ.

οἷμοι τάλαινα · καὶ τίνος βροτῶν λόγον
τόνδ' εἰσακούσας, ὥδε πιστεύεις ἄγαν ;

ΧΡΥΣΟΘΕΜΙΣ.

ἐγὼ μὲν ἐξ ἐμοῦ τε κούκ ἄλλου σαφῆ
σημεῖ' ἰδοῦσα, τῷδε πιστεύω λόγῳ.

885

ΗΛΕΚΤΡΑ.

τίν', ὦ τάλαινα, ἰδοῦσα πίστιν ; ἐς τί μοι
βλέψασα θάλλπει τῷδ' ἀνηκέστῳ πυρί ;

ΧΡΥΣΟΘΕΜΙΣ.

πρὸς νῦν θεῶν, ἀκουσον, ὥς μαθοῦσά μου,
τὸ λοιπὸν ἢ φρονοῦσαν ἢ μωρὰν λέγῃς.

890

ΗΛΕΚΤΡΑ.

σὺ δ' οὖν λέγ', εἴ σοι τῷ λόγῳ τις ἡδονή.

ΧΡΥΣΟΘΕΜΙΣ.

καὶ δὴ λέγω σοι πᾶν ὅσον κατειδόμεν.

ἐπεὶ γὰρ ἦλθον πατρὸς ἀρχαῖον τάφον,
 ὄρω κολώνης ἐξ ἄκρας νεοῤῥύτους
 πηγᾶς γάλακτος, καὶ περιστεφῇ κύκλῳ 895
 πάντων ὅσ' ἐστὶν ἀνθέων θήκην πατρός.
 ἰδοῦσα δ' ἔσχον θαῦμα, καὶ περισκοπῶ
 μή πού τις ἡμῖν ἐγγὺς ἐγχρίμπτῃ βροτῶν.
 ὥς δ' ἐν γαλήνῃ πάντ' ἐδερχόμην τόπον,
 τύμβου προσεῖρπον ἄσσον· ἐσχάτης δ' ὄρω 900
 πυρᾶς νεωρῇ βόστρυχον τετμημένον·
 κεῦθὺς τάλαιν' ὥς εἶδον, ἐμπαίει τί μοι
 ψυχῇ σύνηθες ὄμμα, φιλτάτου βροτῶν
 πάντων Ὀρέστου τοῦθ' ὄραν τεκμήριον·
 καὶ χερσὶ βαστάσασα, δυσφημῶ μὲν οὐ, 905
 χαρᾶ δὲ πίμπλημ' εὐθὺς ὄμμα δακρύων.
 καὶ νῦν θ' ὁμοίως καὶ τότε' ἐξεπίσταμαι
 μή του τόδ' ἀγλαΐσμα πλὴν κείνου μολεῖν.
 τῷ γὰρ προσήκει πλὴν γ' ἐμοῦ καὶ σοῦ τόδε ;
 καὶ γὰρ μὲν οὐκ ἔδρασα, τοῦτ' ἐπίσταμαι, 910
 οὐδ' αὖ σύ. πῶς γάρ; ἥ γε μηδὲ πρὸς θεοὺς
 ἔξεστ' ἀκλαύστῳ τῆσδ' ἀποσιῆναι στέγης.
 ἀλλ' οὐδὲ μὲν δὴ μητρὸς οὐθ' ὁ νοῦς φιλεῖ
 τοιαῦτα πράσσειν οὔτε δρῶσ' ἐλάνθανεν·
 ἀλλ' ἔστι' Ὀρέστου ταῦτα τὰπιτίμια. 915
 ἀλλ', ὦ φίλη, θάρσυνε. τοῖς αὐτοῖσί τοι
 οὐχ αὐτὸς αἰὲν δαιμόνων παραστατεῖ.
 νῶν δ' ἦν τὰ πρόσθεν στυγνός· ἡ δὲ νῦν ἴσως
 πολλῶν ὑπάρξει κῦρος ἡμέρα καλῶν.

ΗΛΕΚΤΡΑ.

φεῦ, τῆς ἀνοίας ὧς σ' ἐποικτεῖρω πάλαι. 920

ΧΡΥΣΟΘΕΜΙΣ.

τί δ' ἔστιν ; οὐ πρὸς ἡδονὴν λέγω τάδε ;

ΗΛΕΚΤΡΑ.

οὐκ οἶσθ' ὅποι γῆς οὐδ' ὅποι γνώμης φέρει.

ΧΡΥΣΟΘΕΜΙΣ.

πῶς δ' οὐκ ἐγὼ κάτοιδ' ἅ γ' εἶδον ἐμφανῶς ;

ΗΛΕΚΤΡΑ.

τέθνηκεν, ὃ τάλαινα · τὰκείνου δέ σοι

σωτήρι' ἔρρει · μηδὲν ἐς κεῖνόν γ' ὄρα. 925

ΧΡΥΣΟΘΕΜΙΣ.

οἷμοι τάλαινα · τοῦ τὰδ' ἤκουσας βροτῶν ;

ΗΛΕΚΤΡΑ.

τοῦ πλησίον παρόντος, ἥνίκ' ὦλλυτο.

ΧΡΥΣΟΘΕΜΙΣ.

καὶ ποῦ 'στιν οὗτος ; θαῦμά τοί μ' ὑπέρχεται.

ΗΛΕΚΤΡΑ.

κατ' οἶκον, ἡδύς, οὐδὲ μητρὶ δυσχερής.

ΧΡΥΣΟΘΕΜΙΣ.

οἷμοι τάλαινα · τοῦ γὰρ ἀνθρώπων ποτ' ἦν 930

τὰ πολλὰ πατρὸς πρὸς τάφον κτερίσματα ;

ΗΛΕΚΤΡΑ.

οἶμαι μάλιστ' ἐγωγε τοῦ τεθνηκότος

μνημεῖ' Ὀρέστου ταῦτα προσθεῖναι τινά.

ΧΡΥΣΟΘΕΜΙΣ.

ὃ δυστυχήs · ἐγὼ δὲ σὺν χαρᾷ λόγους

τοιούσδ' ἔχουσ' ἔσπευδον, οὐκ εἰδὺν' ἄρα 935

ἔν' ἤμεν ἄτης · ἀλλὰ νῦν, ὅθ' ἐκόμην,

τά τ' ὄντα πρόσθεν ἄλλα θ' εὐρίσκω κακά.

ΗΛΕΚΤΡΑ.

οὕτως ἔχει σοι ταῦτ'· ἐὰν δέ μοι πίθη,
τῆς νῦν παρούσης πημονῆς λύσεις βάρος.

ΧΡΥΣΟΘΕΜΙΣ.

ἦ τοὺς θανόντας ἐξαναστήσω ποτέ ;

940

ΗΛΕΚΤΡΑ.

οὐκ ἔσθ' ὃ γ' εἶπον· οὐ γὰρ ᾧδ' ἄφρων ἔφυν.

ΧΡΥΣΟΘΕΜΙΣ.

τί γὰρ κελεύεις ὦν ἐγὼ φερέγγυος ;

ΗΛΕΚΤΡΑ.

τλήναι σε δρῶσαν ἂν ἐγὼ παραινέσω.

ΧΡΥΣΟΘΕΜΙΣ.

ἀλλ' εἴ τις ὠφέλειά γ', οὐκ ἀπώσομαι.

ΗΛΕΚΤΡΑ.

ὄρα, πόνου τοι χωρὶς οὐδὲν εὐτυχεῖ.

945

ΧΡΥΣΟΘΕΜΙΣ.

ὄρῳ. ξυνοίσω πᾶν ὅσον περ ἂν σθένω,

ΗΛΕΚΤΡΑ.

ἄκουε δὴ νυν ἥ βεβούλευμαι τελεῖν.

παρουσίαν μὲν οἶσθα καὶ σύ που φίλων
ὥς οὐ τις ἡμῖν ἐστίν, ἀλλ' Αἰδης λαβὼν
ἀπεστέρηκε, καὶ μόνα λελείμμεθον.

950

ἐγὼ δ', ἕως μὲν τὸν κασίγνητον βίω
θάλλοντά τ' εἰσήκουον, εἶχον ἐλπίδας,
φόνου ποτ' αὐτὸν πράκτορ' ἵξεσθαι πατρός·
νῦν δ' ἡνίκ' οὐκ ἔτ' ἐστίν, εἰς σέ δὴ βλέπω,
ὅπως τὸν αὐτόχειρα πατρώου φόνου
ξὺν τῇδ' ἀδελφῇ μὴ κατοκνήσεις κτανεῖν,

955

Αἰγισθον. οὐδὲν γὰρ σε δεῖ κρύπτειν μ' ἔτι.
 ποῖ γὰρ μενεῖς ῥάθυμος, εἰς τίν' ἐλπίδων
 βλέψας' ἔτ' ὀρθήν; ἥ πάρεστι μὲν στένειν
 πλούτου πατρῶου κτήσιν ἐστερημένη, 960
 πάρεστι δ' ἄλγεῖν ἐς τοσόνδε τοῦ χρόνου
 ἄλεκτρα γηράσκουσαν ἀνυμέναιά τε.
 καὶ τῶνδε μέντοι μηκέτ' ἐλπίσης ὅπως
 τεύξει ποτ'. οὐ γὰρ ὧδ' ἄβουλός ἐστ' ἀνὴρ
Αἰγισθος, ὥστε σὸν ποτ' ἢ κάμὸν γένος 965
 βλαστεῖν ἐᾶσαι, πημονὴν αὐτῷ σαφῇ.
 ἀλλ' ἦν ἐπίσπη τοῖς ἐμοῖς βουλευμασιν,
 πρῶτον μὲν εὐσέβειαν ἐκ πατρὸς κάτω
 θανόντος οἶσει, τοῦ κασιγνήτου θ' ἅμα.
 ἔπειτα δ', ὥσπερ ἐξέφυς, ἐλευθέρᾳ 970
 καλεῖ τὸ λοιπὸν, καὶ γάμων ἐπαξίῳ
 τεύξει. φιλεῖ γὰρ πρὸς τὰ χρηστὰ πᾶς ὄραν.
 λόγῳ γε μὴν εὐκλειαν οὐχ ὄρας ὅσην
 σαντῇ τε κάμοι προσβαλεῖς πεισθεῖσά μοι;
 τίς γὰρ ποτ' ἀστῶν ἢ ξένων ἡμᾶς ἰδὼν 975
 τοιοῖσδ' ἐπαίνοις οὐχὶ δεξιώσεται;
 Ἴδεσθε τῷδε τῷ κασιγνήτῳ, φίλοι,
 ὦ τὸν πατρῶον οἶκον ἐξεσωσάτην,
 ὦ τοῖσιν ἐχθροῖς εὖ βεβηκόσιν ποτὲ
 ψυχῆς ἀφειδήσαντε προϋστήτην φόνου. 980
 τούτῳ φιλεῖν χρὴ, τῷδε χρὴ πάντας σέβειν.
 τῷδ' ἐν θ' ἑορταῖς ἐν τε πανδημίῳ πόλει
 τιμᾶν ἅπαντας οὐνεκ' ἀνδρείας χρεῶν.—
 τοιαῦτά τοι νῶ πᾶς τις ἐξερεῖ βροτῶν,

ζώσαιν θανούσαιν θ' ὥστε μὴ ἴκλιπεῖν κλέος. 985
 ἀλλ', ὃ φίλη, πείσθητι, συμπόνει πατρὶ,
 σύγκαμν' ἀδελφῷ, παῦσον ἐκ κακῶν ἐμὲ,
 παῦσον δὲ σαυτὴν, τοῦτο γιγνώσκουσ', ὅτι
 ζῆν αἰσχρὸν αἰσχρῶς τοῖς καλῶς πεφνκόσιν.

ΧΟΡΟΣ.

ἐν τοῖς τοιούτοις ἐστὶν ἡ προμηθία 990
 καὶ τῷ λέγοντι καὶ κλύοντι σύμμαχος.

ΧΡΗΣΟΘΕΜΙΣ.

καὶ πρὶν γε φωνεῖν, ὃ γυναῖκες, εἰ φρενῶν
 ἐτύγχαν' αὕτη μὴ κακῶν, ἐσώζετ' ἄν
 τὴν εὐλάβειαν, ὥσπερ οὐχὶ σώζεται.
 ποῖ γὰρ ποτ' ἐμβλέψασα, τοιοῦτον θράσος 995
 αὐτὴ θ' ὀπλίζει, καὶ μ' ὑπηρετεῖν καλεῖς ;
 οὐκ εἰσορᾷς ; γυνὴ μὲν, οὐδ' ἀνὴρ ἔφους,
 σθένεις δ' ἔλασσον τῶν ἐναντίων χερί.
 δαίμων δὲ τοῖς μὲν εὐτυχῆς καθ' ἡμέραν,
 ἡμῖν δ' ἀπορῥεῖ καπὶ μηδὲν ἔρχεται. 1000
 τίς οὖν, τοιοῦτον ἄνδρα βουλεύων ἐλεῖν,
 ἄλυπος ἄτης ἐξαπαλλαχθήσεται ;
 ὄρα, κακῶς πράσσοντε μὴ μείζω κακὰ
 κτησώμεθ', εἴ τις τούσδ' ἀκούσεται λόγους.
 λύει γὰρ ἡμᾶς οὐδὲν οὐδ' ἐπωφελεῖ 1005
 βᾶξιν καλὴν λαβόντε δυσκλεῶς θανεῖν.
 οὐ γὰρ θανεῖν ἐχθιστον, ἀλλ' ὅταν θανεῖν
 χρήζων τις εἴτα μηδὲ τοῦτ' ἐχῇ λαβεῖν.
 ἀλλ' ἀντιάζω, πρὶν πανωλέθρους τὸ πᾶν
 ἡμᾶς τ' ὀλέσθαι ἀξερημῶσαι γένος, 1010

κατάσχεσ ὀργήν. καὶ τὰ μὲν λελεγμένα
ἄρρητ' ἐγὼ σοι κάτελῃ φυλάξομαι,
αὐτὴ δὲ νοῦν σχέσ ἀλλὰ τῷ χρόνῳ ποτὲ,
σθένουσα μηδὲν τοῖς κρατοῦσιν εἰκαθεῖν.

ΧΟΡΟΣ.

πεῖθον. προνοίας οὐδὲν ἀνθρώποις ἔφν
κέρδος λαβεῖν ἄμεινον, οὐδὲ νοῦ σοφοῦ. 1015

ΗΛΕΚΤΡΑ.

ἄπροσδόκητον οὐδὲν εἶρηκας· καλῶς δ'
ἤδη σ' ἀπορρίψουσαν ἀπηγγελλόμεν.
ἀλλ' αὐτόχειρί μοι μόνῃ τε δραστήον
τοῦργον τόδ'· οὐ γὰρ δὴ κενόν γ' ἀφήσομεν. 1020

ΧΡΤΣΟΘΕΜΙΣ.

φεῦ·

εἴθ' ὥφελες τοιάδε τὴν γνώμην πατρὸς
θνήσκοντος εἶναι· πάντα γὰρ κατειργάσω.

ΗΛΕΚΤΡΑ.

ἀλλ' ἦν φύσιν γε, τὸν δὲ νοῦν ἥσσων τότε.

ΧΡΤΣΟΘΕΜΙΣ.

ἄσκει τοιαύτη νοῦν δι' αἰῶνος μένειν.

ΗΛΕΚΤΡΑ.

ὥς οὐχὶ συνδράσουσα νουθετεῖς τάδε. 1025

ΧΡΤΣΟΘΕΜΙΣ.

εἰκὸς γὰρ ἐγχειροῦντα καὶ πράσσειν κακῶς.

ΗΛΕΚΤΡΑ.

ζηλῶ σε τοῦ νοῦ, τῆς δὲ δειλίας στυγῶ.

ΧΡΤΣΟΘΕΜΙΣ.

ἀνέξομαι κλύουσα χῶταν εὖ λέγῃς.

ΗΛΕΚΤΡΑ.

ἀλλ' οὐ ποτ' ἐξ ἐμοῦ γε μὴ πάθῃς τόδε.

ΧΡΥΣΟΘΕΜΙΣ.

μακρὸς τὸ κρῖναι ταῦτα ἢ λοιπὸς χρόνος. 1030

ΗΛΕΚΤΡΑ.

ἄπελθε. σοὶ γὰρ ὠφέλησις οὐκ ἔνι.

ΧΡΥΣΟΘΕΜΙΣ.

ἔνεστιν· ἀλλὰ σοὶ μάθησις οὐ πάρα.

ΗΛΕΚΤΡΑ.

ἐλθοῦσα μητρὶ ταῦτα πάντ' ἔξειπε σῇ.

ΧΡΥΣΟΘΕΜΙΣ.

οὐδ' αὖ τοσοῦτον ἔχθος ἐχθαίρω σ' ἐγώ.

ΗΛΕΚΤΡΑ.

ἀλλ' οὖν ἐπίστω γ' οἷ μ' ἀτιμίας ἄγεις. 1035

ΧΡΥΣΟΘΕΜΙΣ.

ἀτιμίας μὲν οὐ, προμηθείας δέ σου.

ΗΛΕΚΤΡΑ.

τῷ σῷ δικαίῳ δῆτ' ἐπισπῆσθαι με δεῖ;

ΧΡΥΣΟΘΕΜΙΣ.

ὅταν γὰρ εὐ φρονῇς, τόθ' ἡγήσει σὺ νῶν.

ΗΛΕΚΤΡΑ.

ἢ δεινὸν εὐ λέγουσαν ἐξαμαρτάνειν.

ΧΡΥΣΟΘΕΜΙΣ.

εἵρηκας ὀρθῶς ᾧ σὺ πρόσκεισαι κακῷ. 1040

ΗΛΕΚΤΡΑ.

τί δ' ; οὐ δοκῶ σοι ταῦτα σὺν δίκη λέγειν ;

ΧΡΥΣΟΘΕΜΙΣ.

ἀλλ' ἔστιν ἔνθα χῆ δίκη βλάβην φέρει.

ΗΛΕΚΤΡΑ.

τούτοις ἐγὼ ζῆν τοῖς νόμοις οὐ βούλομαι.

ΧΡΥΣΟΘΕΜΙΣ.

ἀλλ' εἰ ποιήσεις ταῦτ', ἐπαινέσεις ἐμέ.

ΗΛΕΚΤΡΑ.

καὶ μὴν ποιήσω γ', οὐδὲν ἐκπλαγεῖσά σε. 1045

ΧΡΥΣΟΘΕΜΙΣ.

καὶ τοῦτ' ἀληθές, οὐδὲ βουλευέσει πάλιν;

ΗΛΕΚΤΡΑ.

βουλῆς γὰρ οὐδὲν ἔστιν ἔχθιον κακῆς.

ΧΡΥΣΟΘΕΜΙΣ.

φρονεῖν ἔοικας οὐδὲν ὦν. ἐγὼ λέγω.

ΗΛΕΚΤΡΑ.

πάλαι δέδοκται ταῦτα, κοῦ νεωστί μοι.

ΧΡΥΣΟΘΕΜΙΣ.

ἄπειμι τοίνυν. οὔτε γὰρ σὺ τᾶμ' ἔπη 1050
τολμᾷς ἐπαινεῖν, οὔτ' ἐγὼ τοὺς σοὺς τρόπους.

ΗΛΕΚΤΡΑ.

ἀλλ' εἴσιθ'. οὐ σοι μὴ μεθέγομαί ποτε,
οὐδ' ἦν σφόδρ' ἰμείρουσα τυγχάνης· ἐπεὶ
πολλῆς ἀνοίας καὶ τὸ θηρᾶσθαι κενά.

ΧΡΥΣΟΘΕΜΙΣ.

ἀλλ' εἰ σεαυτῇ τυγχάνεις δοκοῦσά τι 1055
φρονεῖν, φρόνει τοιαῦθ'. ὅταν γὰρ ἐν κακοῖς
ἦδη βεβήκης, τᾶμ' ἐπαινέσεις ἔπη.

ΧΟΡΟΣ.

τί τοὺς ἄνωθεν φρονιμωτάτους οἰωνοὺς
ἔσορῶμενοι τροφᾶς κηδομένους ἀφ' ὧν τε βλάστω-
σιν ἀφ' ὧν τ' ὄνασιν εὖρωσι, τὰδ' οὐκ ἐπ' ἴσας
τελοῦμεν; 1061

1058 — 1069. = 1070 — 1081.

ἀλλ', οὐ τὰν Διὸς ἀστραπὴν

καὶ τὰν οὐρανίαν Θέμιν,

δαρὸν οὐκ ἀπόνητοι.

1065

ὃ χθονία βροτοῖσι φάμα, κατὰ μοι βόασον οἰκτρὰν

ὅπα τοῖς ἐνεῖρθ' Ἀτρείδαις, ἀχόρευτα φέρουσ'

ὄνειδῃ·

ὅτι σφὶν ἤδη τὰ μὲν ἐκ δόμων νοσεῖ,*

1070

τὰ δὲ πρὸς τέκνων διπλῇ φύλοπις οὐκ ἔτ' ἐξι-

σοῦται

φιλοτασίῳ διαίτῃ. πρόδοτος δὲ μόνα σαλεύει

Ἡλέκτρα, τὸν αἰὶ πατρός

1075

δειλαία στενάχουσ', ὅπως

ἅ πάνδυρτος ἀηδῶν,

οὔτε τι τοῦ θανεῖν προμηθῆς, τό τε μὴ βλέπειν

ἐτοίμα,

διδύμαν ἐλοῦσ' Ἑρινύν. τίς ἂν εὐπατρὶς ὦδε

βλάστοι;

1080

οὔδεις τῶν ἀγαθῶν γὰρ,

ζῶν κακῶς, εὐκλειαν αἰσχῦναι θέλει

νώνυμος, ὃ παῖ παῖ,

1084

ὡς καὶ σὺ πάγκλαυτον αἰῶνα κοινὸν εἴλον,

τὸ μὴ καλὸν καθοπλίσασα, δύο φέρειν ἐν ἐνὶ λόγῳ,

σοφά τ' ἀρίστα τε παῖς κεκληῖσθαι.

ζῆγῃς μοι καθύπερθεν

1090

χειρὶ καὶ πλούτῳ τεῶν ἐχθρῶν, ὅσον

νῦν ὑπόχειρ ναίεις·

ἐπεὶ σ' ἐφεύρηκα μοῖρᾳ μὲν οὐκ ἐν ἐσθλᾷ

1082 — 1089. = 1090 — 1097.

Βεβῶσαν · ἃ δὲ μέγιστ' ἔβλαστε νόμιμα, τῶνδε
φερομένην 1095

ἄριστα τᾷ Ζηνὸς εὐσεβείᾳ. 1097

ΟΡΕΣΤΗΣ.

ἄρ', ὦ γυναῖκες, ὀρθά τ' εἰσηκούσαμεν,
ορθῶς θ' ὁδοιποροῦμεν ἔνθα χρῆζομεν ;

ΧΟΡΟΣ.

τί δ' ἐξερευνᾷς, καὶ τί βουληθεὶς πάρει ; 1100

ΟΡΕΣΤΗΣ.

Αἴγισθον ἔνθ' ᾠκηκεν ἱστορῶ πάλαι.

ΧΟΡΟΣ.

ἀλλ' εὖ θ' ἰκάνεις, χῶ φράσας ἀζήμιος.

ΟΡΕΣΤΗΣ.

τίς οὖν ἂν ὑμῶν τοῖς ἔσω φράσειεν ἂν
ἡμῶν ποθεινὴν κοινόπουν παρουσίαν ;

ΧΟΡΟΣ.

ἦδ', εἰ τὸν ἀγχιστόν γε κηρύσσειν χρεῶν. 1105

ΟΡΕΣΤΗΣ.

ἴθ', ὦ γύναι, δῆλωσον εἰσελθοῦς', ὅτι
Φωκῆς ματεύουσ' ἄνδρες Αἴγισθόν τινες.

ΗΛΕΚΤΡΑ.

οἷμοι τάλαιν', οὐ δὴ ποθ' ἦς ἠκούσαμεν
φήμης φέροντες ἐμφανῇ τεκμήρια ;

ΟΡΕΣΤΗΣ.

οὐκ οἶδα τὴν σὴν κληδόν' · ἀλλὰ μοι γέρων 1110
ἐφεῖτ' Ὀρέστου Στρώφιος ἀγγεῖλαι πέρι.

ΗΛΕΚΤΡΑ.

τί δ' ἔστιν, ὦ ξέν' ; ὥς μ' ὑπέρχεται φόβος.

ΟΡΕΣΤΗΣ.

φέροντες αὐτοῦ σμικρὰ λείψαν' ἐν βραχεῖ

τεύχει θανόντος, ὥς ὄρᾳς, κομίζουεν.

ΗΛΕΚΤΡΑ.

οἷ ᾗ τάλαινα, τοῦτ' ἐκεῖν' ἤδη σαφές·
πρόχειρον ἄχθος, ὥς ἔοικε, δέρομαι.

1115

ΟΡΕΣΤΗΣ.

εἶπερ τι κλαίεις τῶν Ὀρεστείων κακῶν,
τόδ' ἄγγος ἴσθι σῶμα τοῦκείνου στέγον.

ΗΛΕΚΤΡΑ.

ὦ ξεῖνε, δός νυν πρὸς θεῶν, εἶπερ τότε
κέκευθεν αὐτὸν τεῦχος, εἰς χεῖρας λαβεῖν,
ὅπως ἔμαυτήν καὶ γένος τὸ πᾶν ὁμοῦ
ξὺν τῇδε κλαύσω ἀποδύρωμαι σποδῶ.

1120

ΟΡΕΣΤΗΣ.

δόθ', ἥτις ἐστὶ, προσφέροντες. οὐ γὰρ ὥς
ἐν δυσμενείᾳ γ' οὔσ' ἐπαιτεῖται τάδε,
ἀλλ' ἢ φίλων τις, ἢ πρὸς αἵματος φύσιν.

1125

ΗΛΕΚΤΡΑ.

ὦ φιλτάτου μνημεῖον ἀνθρώπων ἐμοὶ
ψυχῆς Ὀρέστου λοιπὸν, ὥς σ' ἀπ' ἐλπίδων
οὐχ ὥνπερ ἐξέπεμπον εἰσεδεξάμην.
νῦν μὲν γὰρ οὐδὲν ὄντα βαστάζω χεροῖν,
δόμων δέ σ', ὦ παῖ, λαμπρὸν ἐξέπεμψ' ἐγώ.
ὥς ὄφελον πάροιθεν ἐκλιπεῖν βίον,
πρὶν ἐς ξένην σε γαῖαν ἐκπέμψαι, χεροῖν
κλέψασα ταῖνδε, κἀνασώσασθαι φόνου,
ὅπως θανὼν ἔκτισο τῇ τόθ' ἡμέρᾳ,
τύμβου πατρώου κοινὸν εἰληχρὸς μέρος.
νῦν δ' ἐκτὸς οἴκων ἀπὶ γῆς ἄλλης φυγὰς

1130

1135

κακῶς ἀπώλου, σῆς κασιγνήτης δίχα ·
 κοῦτ' ἐν φίλαισι χερσὶν ἢ τάλαιν' ἐγὼ
 λουτροῖς ἐκόσμησ', οὔτε παμφλέκτου πυρὸς
 ἀνειλόμην, ὥς εἰκὸς, ἄθλιον βάρος. 1140

ἀλλ' ἐν ξέναισι χερσὶ κηδευθεὶς τάλας
 σμικρὸς προσήκεις ὄγκος ἐν σμικρῷ κύτει.
 οἷμοι τάλαινα τῆς ἐμῆς πάλαι τροφῆς
 ἀνωφελήτου, τὴν ἐγὼ θάμ' ἀμφὶ σοὶ
 πόνῳ γλυκεῖ παρέσχον. οὔτε γάρ ποτε 1145

μητρὸς σύ γ' ἦσθα μᾶλλον ἢ καμῶν φίλος,
 οὔθ' οἱ κατ' οἶκον ἦσαν, ἀλλ' ἐγὼ τροφός ·
 ἐγὼ δ' ἀδελφῇ σοὶ προσηυδώμην αἰεὶ.

νῦν δ' ἐκλέλοιπε ταῦτ' ἐν ἡμέρᾳ μιᾷ
 θανόντα σὺν σοί. πάντα γὰρ συναρπάσας, 1150
 θύελλ' ὅπως, βέβηκας. οἴχεται πατήρ ·
 τέθνηκ' ἐγὼ σοι · φροῦδος αὐτὸς εἴ θανῶν ·
 γελῶσι δ' ἐχθροί · μαίνεται δ' ὑφ' ἡδονῆς

μήτηρ ἀμήτωρ, ἧς ἐμοὶ σὺ πολλάκις
 φήμας λάθρα προὔπεμπες, ὥς φανούμενος 1155
 τιμωρὸς αὐτός. ἀλλὰ ταῦθ' ὁ δυστυχῆς
 δαίμων ὁ σὸς τε καμὸς ἐξαφείλετο,
 ὃς σ' ὤδ' ἐμοὶ προὔπεμψεν, ἀντὶ φιλτάτης

μορφῆς σποδὸν τε καὶ σκιάν ἀνωφελῆ.
 οἷμοι μοι. 1160
 ὦ δέμας οἰκτρόν. φεῦ φεῦ.
 ὦ δεινοτάτας, οἷμοι μοι,
 πεμφθεὶς κελεύθους, φίλταθ', ὥς μ' ἀπώλεσας ·
 ἀπώλεσας δῆτ', ὦ κασίγνητον κάρα.

τοιγὰρ σὺ δέξαι μ' ἐς τὸ σὸν τόδε στέγος, 1165
 τὴν μηδὲν εἰς τὸ μηδὲν, ὥς σὺν σοὶ κάτω
 ναίω τὸ λοιπόν. καὶ γὰρ ἡνίκ' ἦσθ' ἄνω,
 ξὺν σοὶ μετεῖχον τῶν ἴσων· καὶ νῦν ποθῶ
 τοῦ σοῦ θανούσα μὴ 'πολείπεσθαι τάφου,
 τοὺς γὰρ θανόντας οὐχ ὄρω λυπουμενούς. 1170

ΧΟΡΟΣ.

θνητοῦ πέφυκας πατρὸς, Ἡλέκτρα, φρόνει·
 θνητὸς δ' Ὀρέστης· ὥστε μὴ λίαν στένε.
 πᾶσιν γὰρ ἡμῖν τοῦτ' ὀφείλεται παθεῖν.

ΟΡΕΣΤΗΣ.

φεῦ φεῦ. τί λέξω; ποῦ λόγων ἀμυχανῶν
 ἔλθω; κρατεῖν γὰρ οὐκ ἔτι γλώσσης σθένω. 1175

ΗΛΕΚΤΡΑ.

τί δ' ἔσχες ἄλλος; πρὸς τί τοῦτ' εἰπὼν κυρεῖς;

ΟΡΕΣΤΗΣ.

ἦ σὸν τὸ κλεινὸν εἶδος Ἡλέκτρας τόδε;

ΗΛΕΚΤΡΑ.

τόδ' ἔστ' ἐκεῖνο, καὶ μάλ' ἀθλίως ἔχον.

ΟΡΕΣΤΗΣ.

οἷμοι ταλαίνης ἄρα τῇσδε συμφορᾶς.

ΗΛΕΚΤΡΑ.

τί δὴ ποτ', ὦ ξέν', ἀμφ' ἐμοὶ στένεις τάδε; 1180

ΟΡΕΣΤΗΣ.

ὦ σῶμ' ἀτίμως καὶ θένως ἐφθαρμένον.

ΗΛΕΚΤΡΑ.

οὔτοι ποτ' ἄλλην ἢ 'μὲ δυσφημεῖς, ξένε.

ΟΡΕΣΤΗΣ.

φεῦ τῆς ἀνύμφου δυσμόρου τε σῆς τροφῆς.

ΗΛΕΚΤΡΑ.

τί δὴ ποτ', ὦ ξέν', ὦδ' ἐπισκοπῶν στένεις ;

ΟΡΕΣΤΗΣ.

ὥς οὐκ ἄρ' ἤδη τῶν ἐμῶν οὐδέν κακῶν.

1185

ΗΛΕΚΤΡΑ.

ἐν τῷ διέγνωνς τοῦτο τῶν εἰρημένων ;

ΟΡΕΣΤΗΣ.

ὄρῶν σε πολλοῖς ἐμπρέπουσαν ἄλγεσιν.

ΗΛΕΚΤΡΑ.

καὶ μὴν ὄρῃς γε παῦρα τῶν ἐμῶν κακῶν.

ΟΡΕΣΤΗΣ.

καὶ πῶς γένοιτ' ἂν τῶνδ' ἔτ' ἐχθίῳ βλέπειν ;

ΗΛΕΚΤΡΑ.

ὀθούνεκ' εἰμὶ τοῖς φονεῦσι σύντροφος.

1190

ΟΡΕΣΤΗΣ.

τοῖς τοῦ ; πόθεν τοῦτ' ἐξεσήμηνας κακόν ;

ΗΛΕΚΤΡΑ.

τοῖς πατρός. εἴτα τοῖσδε δουλεύω βίᾳ.

ΟΡΕΣΤΗΣ.

τίς γάρ σ' ἀνάγκη τῇδε προτρέπει βροτῶν ;

ΗΛΕΚΤΡΑ.

μήτηρ καλεῖται · μητρὶ δ' οὐδὲν ἐξισοῖ.

ΟΡΕΣΤΗΣ.

τί δρῶσα ; πότερα χερσὶν, ἢ λύμῃ βίου ;

1195

ΗΛΕΚΤΡΑ.

καὶ χερσὶ καὶ λύμαισι καὶ πᾶσιν κακοῖς.

ΟΡΕΣΤΗΣ.

οὐδ' οὐπαρήξων οὐδ' ὁ κωλύσων πάρα ;

ΗΛΕΚΤΡΑ.

οὐ δῆθ'· ὅς ἦν γάρ μοι σὺ προὔθηκας σποδόν.

ΟΡΕΣΤΗΣ.

ὦ δύσποτμ', ὥς ὄρων σ' ἐποικτιέρω πάλαι.

ΗΛΕΚΤΡΑ.

μόνος βροτῶν νυν ἴσθ' ἐποικτιέρας ποτέ.

1200

ΟΡΕΣΤΗΣ.

μόνος γὰρ ἦκω τοῖσι σοῖς ἀλγῶν κακοῖς.

ΗΛΕΚΤΡΑ.

οὐ δὴ ποθ' ἡμῖν ξυγγενῆς ἦκεις ποθέν ;

ΟΡΕΣΤΗΣ.

ἐγὼ φράσαιμ' ἄν, εἰ τὸ τῶνδ' εὖνουν πάρα.

ΗΛΕΚΤΡΑ.

ἀλλ' ἐστὶν εὖνουν, ὥστε πρὸς πιστὰς ἐρεῖς.

ΟΡΕΣΤΗΣ.

μέθες τόδ' ἄγγος νῦν, ὅπως τὸ πᾶν μάθῃς.

1205

ΗΛΕΚΤΡΑ.

μὴ δῆτα, πρὸς θεῶν, τοῦτό μ' ἐργάσῃ, ξένε.

ΟΡΕΣΤΗΣ.

πεῖθου λέγοντι κοῦχ ἁμαρτήσῃ ποτέ.

ΗΛΕΚΤΡΑ.

μὴ, πρὸς γενείου, μὴ 'ξέλῃ τὰ φίλτατα.

ΟΡΕΣΤΗΣ.

οὐ φημ' ἐάσειν.

ΗΛΕΚΤΡΑ.

ὦ τάλαιν' ἐγὼ σέθεν.

'Ορέστα, τῆς σῆς εἰ στερῆσομαι ταφῆς.

1210

ΟΡΕΣΤΗΣ.

εὐφημα φώνει. πρὸς δίκης γὰρ οὐ στένεις.

ΗΛΕΚΤΡΑ.

πῶς τὸν θανόντ' ἀδελφὸν οὐ δίκη στένω ;

ΟΡΕΣΤΗΣ.

οὐ σοι προσήκει τήνδε προσφωνεῖν φάτιν.

ΗΛΕΚΤΡΑ.

οὕτως ἄτιμός εἰμι τοῦ τεθνηκότος ;

ΟΡΕΣΤΗΣ.

ἄτιμος οὐδενὸς σύ · τοῦτο δ' οὐχὶ σόν.

1215

ΗΛΕΚΤΡΑ.

εἵπερ γ' Ὀρέστου σῶμα βαστάζω τόδε.

ΟΡΕΣΤΗΣ.

ἄλλ' οὐκ Ὀρέστου, πλὴν λόγῳ γ' ἡσχημένον.

ΗΛΕΚΤΡΑ.

ποῦ δ' ἔστι ἐκείνου τοῦ ταλαιπώρου τάφος ;

ΟΡΕΣΤΗΣ.

οὐκ ἔστι. τοῦ γὰρ ζῶντος οὐκ ἔστιν τάφος.

ΗΛΕΚΤΡΑ.

πῶς εἶπας, ὦ παῖ ;

ΟΡΕΣΤΗΣ.

ψεῦδος οὐδὲν ὦν λέγω.

1220

ΗΛΕΚΤΡΑ.

ἦ ζῇ γὰρ ἀνὴρ ;

ΟΡΕΣΤΗΣ.

εἵπερ ἔμψυχός γ' ἐγώ.

ΗΛΕΚΤΡΑ.

ἦ γὰρ σὺ κείνος ;

ΟΡΕΣΤΗΣ.

τήνδε προσβλέψασά μου

σφραγιδα πατρὸς, ἔκμαθ' εἰ σαφῇ λέγω.

ΗΛΕΚΤΡΑ.

ὦ φίλτατον φῶς.

ΟΡΕΣΤΗΣ.

φίλτατον, συμμαρτυρῶ.

ΗΛΕΚΤΡΑ.

ὦ φθιέγμ', ἀφίκον;

ΟΡΕΣΤΗΣ.

μηκέτ' ἄλλοθεν πύθῃ.

1225

ΗΛΕΚΤΡΑ.

ἔχω σε χερσίν;

ΟΡΕΣΤΗΣ.

ὥς τὰ λοιπ' ἔχοις αἰεί.

ΗΛΕΚΤΡΑ.

ὦ φίλταται γυναῖκες, ὦ πολίτιδες,

ὄρᾱτ' Ὀρέστην τόνδε, μηχαναῖσι μὲν

θανόντα, νῦν δὲ μηχαναῖς σεσωσμένον.

ΧΟΡΟΣ.

ὄρῶμεν, ὦ παῖ, καπὶ συμφοραῖσί μοι

1230

γεγηθὸς ἔρπει δάκρυον ὀμμάτων ἄπο.

ΗΛΕΚΤΡΑ.

ἰὼ γοναί,

γοναὶ σωμάτων ἔμοι φιλιτάτων,

ἔμόλετ' ἀρτίως,

ἐφεύρετ', ἤλθετ', εἶδεθ' οὖς ἐχρήζετε.

1235

ΟΡΕΣΤΗΣ.

πάρεσμεν· ἀλλὰ σῖγ' ἔχουσα πρόσμενε.

ΗΛΕΚΤΡΑ.

τί δ' ἔστιν;

ΟΡΕΣΤΗΣ.

σιγαῖν ἄμεινον, μή τις ἔνδοθεν κλύῃ.

1232 — 1252. = 1253 — 1272.

ΗΛΕΚΤΡΑ.

ἀλλ' οὐ τὰν Ἄρτεμιν
τὰν αἰὲν ἀδμήταν,
τόδε μὲν οὐ ποτ' ἀξιόσω τρέσαι
περισσὸν ἄχθος ἔνδον γυναικῶν ὃν αἰεί.

ΟΡΕΣΤΗΣ.

ὄρα γε μὲν τοι, καὶ γυναιξὶν ὥς Ἄρης
ἔνεστιν· εὖ δ' ἔξοισθα πειραθεῖσά που.

ΗΛΕΚΤΡΑ.

ὅτοτοιοιτοῖ τοιοῖ,
ἀνέφελον ἐπέβαλες, οὐ ποτε καταλύσιμον,
οὐδέ ποτε λησόμενον, ἀμέτερον
οἶον ἔφνυ, κακόν.

ΟΡΕΣΤΗΣ.

ἔξοιδα καὶ ταῦτ'· ἀλλ' ὅταν παρουσία
φράζῃ, τότε ἔργων τῶνδε μεμνηῖσθαι χρεών.

ΗΛΕΚΤΡΑ.

ὁ πᾶς ἐμοὶ
ὁ πᾶς ἂν πρέποι παρῶν ἐννέπειν
τάδε δίκαια χρόνος.
μόλις γὰρ ἔσχον νῦν ἐλεύθερον στόμα.

ΟΡΕΣΤΗΣ.

ξύμφημι καὶ γὰρ. τοιγαροῦν σώζου τόδε.

ΗΛΕΚΤΡΑ.

τί δρωσα;

ΟΡΕΣΤΗΣ.

οὐ μὴ ᾽στι καιρὸς, μὴ μακρὰν βούλον λέγειν.

ΗΛΕΚΤΡΑ.

τίς οὖν ἂν ἀξίαν

γε, σοῦ πεφηνότος,
 μεταβάλοιτ' ἂν ὧδε σιγὰν λόγων ;
 ἐπεὶ σε νῦν ἀφράστως ἀέλπιως τ' ἐσεῖδον.

ΟΡΕΣΤΗΣ.

τότ' εἶδες, ὅτε θεοί μ' ἐπώτρυναν μολεῖν
 * * * *

ΗΛΕΚΤΡΑ.

ἔφρασας ὑπερτέραν 1265
 τᾶς πάρος ἔτι χάριτος, εἴ σε θεὸς ἐπόρισεν
 ἀμέτερα πρὸς μέλαθρα· δαιμόνιον
 αὐτὸ τίθημ' ἐγώ. 1270

ΟΡΕΣΤΗΣ.

τὰ μὲν σ' ὀκνῶ χαίρουσαν εἰργαθεῖν, τὰ δὲ
 δέδοικα λίαν ἡδονῇ νικωμένην.

ΗΛΕΚΤΡΑ.

ὠὖ χρόνῳ μακρῷ φιλιτάταν
 ὁδὸν ἐπαξιώσας ὧδέ μοι φανῆναι,
 μή τί με, πολύπονον ὧδ' ἰδὼν 1275

ΟΡΕΣΤΗΣ.

τί μὴ ποιήσω ;

ΗΛΕΚΤΡΑ.

μή μ' ἀποστερήσης
 τῶν σῶν προσώπων ἡδονὰν μεθέσθαι.

ΟΡΕΣΤΗΣ.

ἦ κάρτα καὶν ἄλλοισι θυμοίμην ἰδῶν.

ΗΛΕΚΤΡΑ.

ξυναινεῖς ;

ΟΡΕΣΤΗΣ.

τί μὴν οὐ ;

1280

ΗΛΕΚΤΡΑ.

ὦ φίλαι, ἔκλυον ἂν ἐγὼ οὐδ' ἂν ἥλπισ' αὐδάν.
ἔσχον ὀργάν

ἄναυδον, οὐδὲ σὺν βοᾷ κλύουσα
τάλαινα. νῦν δ' ἔχω σε· προῦφάνης δὲ 1285
φιλτάταν ἔχων πρόσοψιν,
ᾧς ἐγὼ οὐδ' ἂν ἐν κακοῖς λαθοίμαν.

ΟΡΕΣΤΗΣ.

τὰ μὲν περισσεύοντα τῶν λόγων ἄφες,
καὶ μήτε μήτηρ ὥς κακὴ δίδασκέ με,
μήθ' ὥς πατρῶαν κτῆσιν Αἴγισθος δόμων 1290
ἀντλεῖ, τὰ δ' ἔκχεϊ, τὰ δὲ διασπείρει μάτην.
χρόνον γὰρ ἂν σοι καιρὸν ἐξείργοι λόγος.
ἃ δ' ἄρμόσει μοι τῷ παρόντι νῦν χρόνῳ
σήμαιν', ὅπου φανέντες ἢ κεκρυμμένοι
γελῶντας ἐχθροὺς παύσομεν τῇ νῦν ὁδῷ. 1295
οὕτως δ', ὅπως μήτηρ σε μὴ 'πιγνώσεται
φαιδρῷ προσώπῳ, νῶν ἐπελθόντοιιν δόμους·
ἀλλ' ὥς ἐπ' ἅτῃ τῇ μάτην λελεγμένη
στέναζ'· ὅταν γὰρ εὐτυχήσωμεν, τότε
χαίρειν παρέσται καὶ γελαῖν ἐλευθέρως. 1300

ΗΛΕΚΤΡΑ.

ἀλλ', ὦ κασίγνηθ', ὧδ' ὅπως καὶ σοὶ φίλον,
καὶ τοῦμὸν ἔσται τῇδ'· ἐπεὶ τὰς ἡδονὰς,
πρὸς σοῦ λαβοῦσα, κοῦκ ἐμας, ἐκτησάμην.
κοῦδ' ἂν σε λυπήσασα βουλοίμην βραχὺ
αὐτὴ μέγ' εὐρεῖν κέρδος. οὐ γὰρ ἂν καλῶς 1305
ὑπηρετοίην τῷ παρόντι δαίμονι.

ἀλλ' οἶσθα μὲν τὰνθένδε, πῶς γὰρ οὐ ; κλύων
 ὀθούνεκ' Αἰγισθος μὲν οὐ κατὰ στέγας,
 μήτηρ δ' ἐν οἴκοις · ἦν σὺ μὴ δείσης ποθ', ὥς
 γέλῳτι φαιδρὸν τοῦμόν ὄψεται κάρα. 1310
 μῖσός τε γὰρ παλαιὸν ἐντέτηκέ μοι,
 κἀπεὶ σ' ἐσεῖδον, οὐ ποτ' ἐκλήξω χαρᾶς
 δακρυρῥοοῦσα. πῶς γὰρ ἂν λήξαιμι' ἐγὼ,
 ἥτις μιᾷ σε τῇδ' ὁδῷ θανόντα τε
 καὶ ζῶντ' ἐσεῖδον ; εἰργασαι δέ μ' ἄσκοπα · 1315
 ὥστ' εἰ πατήρ μοι ζῶν ἵκοιτο, μηκέτ' ἂν
 τέρας νομίζειν αὐτὸ, πιστεύειν δ' ὄραν.
 ὅτ' οὖν τοιαύτην ἡμῖν ἐξήκεις ὁδόν,
 ἄρχ' αὐτὸς ὥς σοι θυμός. ὥς ἐγὼ μόνῃ
 οὐκ ἂν δυοῖν ἡμαρτον · ἡ γὰρ ἂν καλῶς 1320
 ἔσωσ' ἐμαυτήν, ἡ καλῶς ἀπωλόμην.

ΧΟΡΟΣ.

σιγαῖν ἐπήνεσ' · ὥς ἐπ' ἐξόδῳ κλύω
 τῶν ἔνδοθεν χωροῦντος.

ΗΛΕΚΤΡΑ.

εἴσιτ', ὦ ξένοι,
 ἄλλως τε καὶ φέροντες οἷ' ἂν οὐτε τις
 δόμων ἀπώσαιοι, οὔτ' ἂν ἤσθειν λαβόν. 1325

ΠΑΙΔΑΓΩΓΟΣ.

ὦ πλεῖστα μῶροι καὶ φρενῶν τητῶμενοι,
 πότερα παρ' οὐδὲν τοῦ βίου κήδεσθ' ἔτι,
 ἢ νοῦς ἔνεστιν οὔτις ὑμῖν ἐγγενῆς,
 ὅτ' οὐ παρ' αὐτοῖς, ἀλλ' ἐν αὐτοῖσιν κακοῖς
 τοῖσιν μενίστοις ὄντες οὐ γινώσκετε ; 1330

ἄλλ' εἰ σταθμοῖσι τοῖσδε μὴ 'κύρουν ἐγὼ
 πάλαι φυλάσσω, ἣν ἂν ὑμῖν ἐν δόμοις
 τὰ δρώμεν' ὑμῶν πρόσθεν ἢ τὰ σώματα·
 νῦν δ' εὐλάβειαν τῶνδε προὔθεμην ἐγώ.
 καὶ νῦν, ἀπαλλαχθέντε τῶν μακρῶν λόγων 1335
 καὶ τῆς ἀπλήστου τῆσδε σὺν χαρᾷ βοῆς,
 εἴσω παρέλθεθ', ὥς τὸ μὲν μέλλειν κακὸν
 ἐν τοῖς τοιούτοις ἔστ', ἀπηλλάχθαι δ' ἀκμή.

ΟΡΕΣΤΗΣ.

πῶς οὖν ἔχει τὰν τεῦθεν εἰσιόντι μῦθον ;

ΠΑΙΔΑΓΩΓΟΣ.

καλῶς. ὑπάρχει γὰρ σε μὴ γινῶναί τινα. 1340

ΟΡΕΣΤΗΣ.

ἡγγεῖλας, ὥς ἔοικεν, ὥς τεθνηκότα.

ΠΑΙΔΑΓΩΓΟΣ.

εἰς τῶν ἐν "Αἶδου μάνθαν' ἐνθάδ' ὧν ἀνὴρ.

ΟΡΕΣΤΗΣ.

χαίρουσιν οὖν τούτοισιν ; ἢ τίνες λόγοι ;

ΠΑΙΔΑΓΩΓΟΣ.

τελουμένων, εἵποιμ' ἄν· ὥς δὲ νῦν ἔχει,
 καλῶς τὰ κείνων πάντα, καὶ τὰ μὴ καλῶς. 1345

ΗΛΕΚΤΡΑ.

τίς οὗτός ἐστ', ἀδελφέ ; πρὸς θεῶν φράσον.

ΟΡΕΣΤΗΣ.

οὐχὶ ξυνίης ;

ΗΛΕΚΤΡΑ.

οὐδέ γ' ἐς θυμὸν φέρω.

ΟΡΕΣΤΗΣ.

οὐκ οἶσθ' ὅτε μ' ἔδωκας εἰς χέρας ποτέ ;

ΗΛΕΚΤΡΑ.

ποίω; τί φωνεῖς;

ΟΡΕΣΤΗΣ.

οὐδ' τὸ Φωκέων πέδον
ὑπεξεπέμφθην, σῇ προμηθίᾳ, χεροῖν.

1350

ΗΛΕΚΤΡΑ.

ἢ κεῖνος οὗτος, ὃν ποτ' ἐκ πολλῶν ἐγὼ
μόνον προσεῦρον πιστὸν ἐν πατρὸς φόνῳ;

ΟΡΕΣΤΗΣ.

ὃδ' ἐστί. μή μ' ἔλεγχε πλείοσιν λόγοις.

ΗΛΕΚΤΡΑ.

ὦ φίλτατον φῶς, ὦ μόνος σωτὴρ δόμων
Ἀγαμέμνονος, πῶς ἤλθες; ἢ σὺ κεῖνος εἶ,

1355

ὃς τόνδε καὶ μ' ἔσωσας ἐκ πολλῶν πόνων;

ὦ φίλταται μὲν χεῖρες, ἡδιστον δ' ἔχων

ποδῶν ὑπηρέτημα, πῶς οὕτω πάλαι

ξυνών μ' ἔληθες οὐδ' ἔφαινες; ἀλλὰ με

λόγοις ἀπώλλυς, ἔργ' ἔχων ἡδιστ' ἐμοί.

1360

χαῖρ', ὦ πάτερ· πατέρα γὰρ εἰσορᾶν δοκῶ·

χαῖρ'· ἴσθι δ' ὥς μάλιστα σ' ἀνθρώπων ἐγὼ

ἠχθηρα ἀφίλῃσ' ἐν ἡμέρᾳ μιᾷ.

ΠΑΙΔΑΓΩΓΟΣ.

ἀρκεῖν δοκεῖ μοι. τοὺς γὰρ ἐν μέσῳ λόγους,

πολλαὶ κυκλοῦσι νύκτες ἡμέραι τ' ἴσαι,

1365

αἱ ταῦτά σοι δείξουσιν, Ἡλέκτρα, σαφῇ.

σφῶν δ' ἐννέπω γὰρ τοῖν παρεστώτοι, ὅτι

νῦν καιρὸς ἔρδειν· νῦν Κλυταιμνήστρα μόνη·

νῦν οὔτις ἀνδρῶν ἔνδον· εἰ δ' ἐφέξετον,

φροντίζεθ' ὥς τούτοις τε καὶ σοφωτέροις 1370
ἄλλοισι τούτων πλείοσιν μαχούμενοι.

Ο Ρ Ε Σ Τ Η Σ.

οὐκ ἂν μακρῶν ἔθ' ἡμῖν οὐδὲν ἂν λόγων,
Πυλάδῃ, τόδ' εἴη τοῦργον, ἀλλ' ὅσον τάχος
χωρεῖν ἔσω, πατρῷα προσκύσανθ' ἔδη
Θεῶν, ὅσοιπερ πρόπνυλα ναίουσιν τάδε. 1375

Η Δ Ε Κ Τ Ρ Α.

ἄναξ ᾧ Ἀπολλων, ἔλεως αὐτοῖν κλύε,
ἔμοῦ τε πρὸς τούτοισιν, ἧ σε πολλὰ δῆ,
ἅφ' ὧν ἔχοιμι, λιπαρεῖ προὔστην χερί.
νῦν δ', ὧ Δύκει' ᾧ Ἀπολλων, ἐξ οἶων ἔχω,
αἰτῶ, προπίνω, λίσσομαι, γενοῦ πρόφρων 1380
ἡμῖν ἄρωγος τῶνδε τῶν βουλευμάτων,
καὶ δεῖξον ἀνθρώποισι τὰπιτίμια
τῆς δυσσεθείας οἷα δωροῦνται θεοί.

Χ Ο Ρ Ο Σ.

ἴδεθ' ὅπῃ προνέμεται
τὸ δυσέριστον αἶμα φυσῶν ᾧ Ἀρης. 1385
βεβᾶσιν ἄρτι δωμάτων ὑπόστεγοι
μετάδρομοι κακῶν πανουργημάτων
ἄφνκτοι κύνες,
ᾧσι' οὐ μακρὰν ἔτ' ἀμμένει
τοῦμόν φρενῶν ὄνειρον αἰωρούμενον. 1390
παράγεται γὰρ ἐνέρων
δολιόπους ἄρωγος εἴσω στέγας,
ἀρχαϊόπλουτα πατρὸς εἰς ἐδῶλια,

1384 — 1390. = 1391 — 1397.

νεακόνητον αἷμα χειροῖν ἔχων ·

ὁ Μαΐας δὲ παῖς

1395

Ἑρμῆς σφ' ἄγει, δόλον σκότῳ

κρύψας, πρὸς αὐτὸ τέρμα, κούκ ἔτ' ἀμμένει.

ΗΛΕΚΤΡΑ.

ὦ φίλταται γυναῖκες, ἄνδρες αὐτίκα

τελουῦσι τοῦργον · ἀλλὰ σῖγα πρόσμενε.

ΧΟΡΟΣ.

πῶς δὴ ; τί νῦν πράσσουσιν ;

ΗΛΕΚΤΡΑ.

ἡ μὲν ἐς τάφον 1400

λέβητα κοσμεῖ, τὼ δ' ἐφέστατον πέλας.

ΧΟΡΟΣ.

σὺ δ' ἐκτὸς ἤξας πρὸς τί ;

ΗΛΕΚΤΡΑ.

φρουρήσουσ', ὅπως

Αἰγισθος ἡμᾶς μὴ λάθῃ μολῶν ἔσω.

ΚΑΤΤΑΙΜΝΗΣΤΡΑ.

αἰαῖ. ἰὼ στέγαι

φίλων ἔρημοι, τῶν δ' ἀπολλύντων πλέα.

1405

ΗΛΕΚΤΡΑ.

βοᾷ τις ἔνδον. οὐκ ἀκάνετ', ὦ φίλοι ;

ΧΟΡΟΣ.

ἤκουσ' ἀνήκουστα δύστιανος, ὥστε φρεῖξαι.

ΚΑΤΤΑΙΜΝΗΣΤΡΑ.

οἴμοι τάλαιν' · Αἰγισθε, ποῦ ποτ' ὦν κυρεῖς ;

ΗΛΕΚΤΡΑ.

ἰδὸν μάλ' αὖ θροεῖ τις.

1398 — 1421. = 1422 — 1441.

Κ Α Τ Τ Α Ι Μ Ν Η Σ Τ Ρ Α .

ὦ τέκνον τέκνον,

1410

οὔκτειρε τὴν τεκοῦσαν.

Η Δ Ε Κ Τ Ρ Α .

ἀλλ' οὐκ ἐκ σέθεν

φακτεῖρεθ' οὗτος, οὐδ' ὁ γεννήσας πατήρ.

Χ Ο Ρ Ο Σ .

ὦ πόλις, ὦ γενεὰ τάλαινα, νῦν σε

μοῖρα καθαμερία φθίνει φθίνει.

Κ Α Τ Τ Α Ι Μ Ν Η Σ Τ Ρ Α .

ὦμοι πέπληγμαι.

Η Δ Ε Κ Τ Ρ Α .

παῖσον, εἰ σθένεις, διπλῆν. 1415

Κ Α Τ Τ Α Ι Μ Ν Η Σ Τ Ρ Α .

ὦμοι μάλ' αὔθις.

Η Δ Ε Κ Τ Ρ Α .

εἰ γὰρ Αἰγίσθῳ γ' ὁμοῦ.

Χ Ο Ρ Ο Σ .

τελοῦσ' ἀραί· ζῶσιν οἱ γὰρ ὑπαὶ κείμενοι.

πολύρῥυτον γὰρ αἶμ' ὑπεξαιροῦσαι τῶν

1420

κτανόντων οἱ πάλαι θανόντες.

καὶ μὴν πάρεισιν οἶδε· φοινῖα δὲ χεῖρ

στάζει θνηλῆς Ἀρεος, οὐ δ' ἔχω λέγειν —

Η Δ Ε Κ Τ Ρ Α .

Ὅρέστα, πῶς κυρεῖ * ;

Ο Ρ Ε Σ Τ Η Σ .

τὰν δόμοισι μὲν

καλῶς, Ἀπόλλων εἰ καλῶς ἐθέσπισεν.

1425

ΗΛΕΚΤΡΑ. *

τέθνηκεν ἡ ἰάλαινα ;

ΟΡΕΣΤΗΣ.

μηκέτ' ἐκφοβοῦ
μητρῶον ὧς σε λῆμ' ἀτιμάσει ποτέ.

ΗΛΕΚΤΡΑ.

* * * *

* * * * *

ΟΡΕΣΤΗΣ.

* * * * *

ΧΟΡΟΣ.

πάνσασθε, λεύσσω γὰρ Αἰγισθον ἐκ προδήλου.

ΟΡΕΣΤΗΣ.

* * * * *

ΗΛΕΚΤΡΑ.

ὦ παῖδες, οὐκ ἄπορρόγον ;

ΟΡΕΣΤΗΣ.

εἰσορᾶτε ποῦ

1430

τὸν ἄνδρ' ;

ΗΛΕΚΤΡΑ.

ἐφ' ἡμῖν οὗτος ἐκ προαστίου
χωρεῖ γεγηθὼς * * * *

ΧΟΡΟΣ.

βᾶτε κατ' ἀντιθύρων ὅσον τάχιστα,
νῦν, τὰ πρὶν εὖ θέμενοι, τάδ' ὥς πάλιν —

ΟΡΕΣΤΗΣ.

θάρσει · τελοῦμεν.

ΗΛΕΚΤΡΑ.

ἦ νοεῖς ἐπειγέ νυν.

1435

ΟΡΕΣΤΗΣ.

καὶ δὴ βέβηκα.

ΗΛΕΚΤΡΑ.

τάνθαδ' ἂν μέλοιτ' ἐμοί.

ΧΟΡΟΣ.

δι' ὧτος ἂν παῦρά γ' ὥς ἡπίως ἐννέπειν
πρὸς ἄνδρα τόνδε συμφέροι, λαθραῖον ὥς
ὀρούσῃ πρὸς δίκας ἀγῶνα.

1440

ΑΙΓΙΣΘΟΣ.

τίς οἶδεν ὑμῶν ποῦ ποθ' οἱ Φωκῆς ξένοι,
οὓς φασ' Ὀρέστην ἡμῖν ἀγγεῖλαι βίον
λελοιπόθ' ἱππικοῖσιν ἐν ναυαγίοις ;
σέ τοι, σέ κρίνω, ναὶ σέ, τὴν ἐν τῷ πάρος
χρόνῳ θρασεῖαν· ὥς μάλιστά σοι μέλειν
οἶμαι, μάλιστα δ' ἂν κατειδυῖαν φράσαι.

1445

ΗΛΕΚΤΡΑ.

ἔξοιδα. πῶς γὰρ οὐχί ; συμφορᾶς γὰρ ἂν
ἔξωθεν εἶην τῶν ἐμῶν τῆς φιλτάτης.

ΑΙΓΙΣΘΟΣ.

ποῦ δῆτ' ἂν εἶεν οἱ ξένοι ; δίδασκέ με.

1450

ΗΛΕΚΤΡΑ.

ἔνδον. φίλης γὰρ προξένου κατήνυσαν.

ΑΙΓΙΣΘΟΣ.

ἦ καὶ θανόντ' ἤγγειλαν ὥς ἐτητύμως ;

ΗΛΕΚΤΡΑ.

οὐκ, ἀλλὰ ἀπέδειξαν, οὐ λόγῳ μόνον.

ΑΙΓΙΣΘΟΣ.

πάρεστ' ἄρ' ἡμῖν ὥστε ἀμφανῇ μαθεῖν.

ΗΛΕΚΤΡΑ.

πάρεστι δῆτα καὶ μάλ' ἄζηλος θέα.

1455

ΑΙΓΙΣΘΟΣ.

ἥ πολλὰ χαίρειν μ' εἶπας οὐκ εἰωθότως.

ΗΛΕΚΤΡΑ.

χαίροις ἄν, εἴ σοι χαρτὰ τυγχάνει τάδε.

ΑΙΓΙΣΘΟΣ.

σιγᾶν ἄνωγα κἀναδεικνύναι πύλας
 παῖσιν Μυκηναίοισιν Ἀργείοις θ' ὄρα^ν,
 ὥς εἴ τις αὐτῶν ἐλπίσιν κεναῖς πάρος
 ἐξήρετ' ἀνδρὸς τοῦδε, νῦν ὄρων νεκρὸν
 στόμια δέχεται τὰμὰ, μηδὲ, πρὸς βίαν
 ἐμοῦ κολαστοῦ προστυγῶν, φύσῃ φρένας.

1460

ΗΛΕΚΤΡΑ.

καὶ δὴ τελεῖται τὰπ' ἐμου. τῷ γὰρ χρόνῳ
 νοῦν ἔσχον, ὥστε συμφέρειν τοῖς κρείσσοσιν.

1465

ΑΙΓΙΣΘΟΣ.

ὦ Ζεῦ, δέδορκα φάσμ', ἄνευ φθόνου μὲν, εὖ
 πεπτωκός· εἰ δ' ἔπεστι Νέμεσις, οὐ λέγω.
 χαλᾶτε πᾶν κάλυμμ' ἀπ' ὀφθαλμῶν, ὅπως
 τὸ συγγενές τοι καπ' ἐμοῦ θρήνων τύχη.

ΟΡΕΣΤΗΣ.

αὐτὸς σὺ βάσταζ'. οὐκ ἐμὸν τόδ', ἀλλὰ σὸν,
 τὸ ταῦθ' ὄρα^ν τε καὶ προσηγορεῖν φίλως.

1470

ΑΙΓΙΣΘΟΣ.

ἀλλ' εὖ παραινεῖς, κἀπιπείσομαι· σὺ δέ,
 εἴ που κατ' οἶκόν μοι Κλυταιμνήστρα, κάλει.

ΟΡΕΣΤΗΣ.

αὕτη πέλας σοῦ. μηκέτ' ἄλλοσε σκόπει.

ΑΙΓΙΣΘΟΣ.

οἷμοι, τί λεύσσω;

ΟΡΕΣΤΗΣ.

τίνα φοβεῖ ; τίς ἄγνοεῖς ; 1475

ΑΙΓΙΣΘΟΣ.

τίνων ποτ' ἀνδρῶν ἐν μέσοις ἀρκυστάτοις
πέπτωχ' ὁ τλήμων ;

ΟΡΕΣΤΗΣ.

οὐ γὰρ αἰσθάνει πάλαι
ζῶντας θανοῦσιν οὐνεκ' ἀνταυδᾶς ἴσα ;

ΑΙΓΙΣΘΟΣ.

οἷμοι, ξυνῆκα τοῦπος. οὐ γὰρ ἔσθ' ὅπως
ὄδ' οὐκ Ὀρέστης ἔσθ' ὁ προσφρωνῶν ἐμέ. 1480

ΟΡΕΣΤΗΣ.

καὶ μάντις ὦν ἄριστος ἐσφάλλου πάλαι.

ΑΙΓΙΣΘΟΣ.

ὄλωλα δὴ δείλαιος. ἀλλὰ μοι πάρες
κἂν σμικρὸν εἰπεῖν.

ΗΛΕΚΤΡΑ.

μὴ πέρα λέγειν ἔα
πρὸς θεῶν, ἀδελφεῖ, μηδὲ μηχανεῖν λόγους.
τί γὰρ βροτῶν ἂν σὺν κακοῖς μεμιγμένων 1485
θνήσκειν ὁ μέλλων τοῦ χρόνου κέρδος φέροι ;
ἀλλ' ὥς τάχιστα κτεῖνε, καὶ κτανῶν πρόθεσ
τάφευσιν, ὧν τόνδ' εἰκὸς ἐστὶ τυγχάνειν,
ἄποπτον ἡμῶν. ὥς ἐμοὶ τόδ' ἂν κακῶν
μόνον γένοιτο τῶν πάλαι λυτήριον. 1490

ΟΡΕΣΤΗΣ.

χωροῖς ἂν εἴσω σὺν τάχει. λόγων γὰρ οὐ
νῦν ἐστὶν ἄγων, ἀλλὰ σῆς ψυχῆς πέρι.

ΑΙΓΙΣΘΟΣ.

τί δ' ἐς δόμους ἄγεις με; πῶς, τόδ' εἰ καλὸν
τοῦργον, σκότου δεῖ, κοῦ πρόχειρος εἴ κτανεῖν;

ΟΡΕΣΤΗΣ.

μὴ τάσσε· χῶρει δ' ἔνθα περ κατέκτανες 1495
πατέρα τὸν ἄμῶν, ὥς ἂν ἐν ταυτῷ θάνῃς.

ΑΙΓΙΣΘΟΣ.

ἦ πᾶσ' ἀνάγκη τήνδε τὴν στέγην ἰδεῖν
τά τ' ὄντα καὶ μέλλοντα Πελοπιδῶν κακά;

ΟΡΕΣΤΗΣ.

τὰ γοῦν σ'· ἐγὼ σοι μάντις εἰμὶ τῶνδ' ἄκρος.

ΑΙΓΙΣΘΟΣ.

ἄλλ' οὐ πατρώαν τὴν τέχνην ἐκόμπασας. 1500

ΟΡΕΣΤΗΣ.

πόλλ' ἀντιφωνεῖς, ἦ δ' ὁδὸς βραδύνεται.
ἄλλ' ἔρφ'.

ΑΙΓΙΣΘΟΣ.

ὑφηγοῦ.

ΟΡΕΣΤΗΣ.

σοὶ βαδιστέον πάρος.

ΑΙΓΙΣΘΟΣ.

ἦ μὴ φύγω σε;

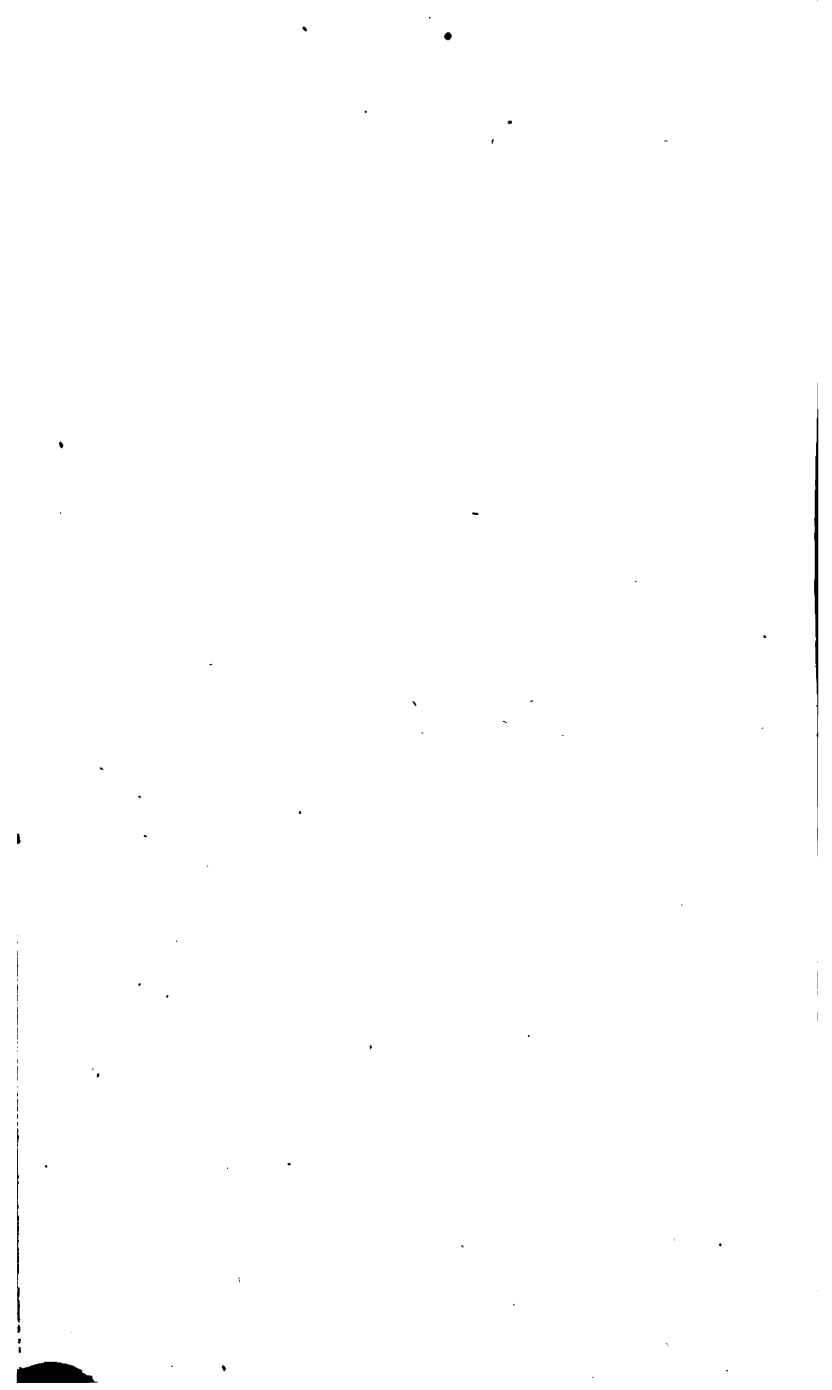
ΟΡΕΣΤΗΣ.

μὴ μὲν οὖν καθ' ἡδονὴν
θάνῃς· φυλάξαι δεῖ με τοῦτό σοι πικρόν.
χορὴν δ' εὐθὺς εἶναι τήνδε τοῖς πᾶσιν δίκην, 1505
ὅστις πέρα πράσσειν γε τῶν νόμων θέλει,
κτείνειν. τὸ γὰρ πανοῦργον οὐκ ἂν ἦν πολὺ.

ΧΟΡΟΣ.

ὦ σπέρμ' Ἀτρέως, ὥς πολλὰ παθὼν
δι' ἐλευθερίας μόλις ἐξῆλθες,
τῇ νῦν ὁρμῇ τελεωθέν.

NOTES.



NOTES.

1 - 10. The old servant, standing at the gate of Mycenæ, points out to Orestes and Pylades the principal objects that were in sight. He begins with the territory which lay around them, for *Ἄργος* here, as often in Homer and elsewhere, denotes the region. Indeed this was its earlier signification, for the word meant *a plain* in the language of the Pelasgi. The region Argos, is called the *ἄλσος*, or sacred plot, of Io, something as the city Thebes, in Antig. 845, is called the *ἄλσος* of the local Goddess Theba. The city Argos, which was fifty stades distant from Mycenæ, is next denoted by its *agora*, called *Λύκειος*, as being under the protection of Apollo Lycius, whose temple, one of the most important in Greece, stood on one side of it. (See Siebelis on Pausan. 2. 19; Leake's Morea, Vol. 2. 403.) Nearer to their position was the famous temple of Juno, protectress of Argos, distant five and forty stades (Herodot. 1. 31,) from this city, and fifteen (Pausan. 2. 17,) or ten (Strabo, p. 368,) from Mycenæ, and lying on the left hand to one who looked towards Argos. Finally, the place to which they were come was Mycenæ, rich in gold (Iliad vii. 180); and they stood before the house of its kings, or its acropolis. For the description of this acropolis, and of its recessed gateway, as well as of the strange subterraneous chamber without the walls, called the treasury of Atreus, the reader is referred to Clarke's Travels, Amer. ed. 4. 177; Dodwell's Greece, 2. 228; Leake's Morea, 2. 368. Though it is not certain that Sophocles had inspected this scene, nor probable that it was

represented before the eyes of the theatre, as it appeared, yet it is certain that this description agrees well with what the existing remains show to have been the reality. The opinion of those critics, including also the writer of the Argument, and the Scholiast, who have thought that the poet laid his scene in Argos, and confounded Argos and Mycenæ, seems to be refuted by οἱ δ' *ικάνομεν*, v. 8, which shows, that the place *where they had arrived* was different from those previously pointed out, and was now mentioned for the first time.

ἄλσος is in apposition with Ἄργος, and τόδε is the subject of ἐστὶ understood. — αὐτῇ, according to Musgrave, “*vix nisi de locis in propinquo sitis adhiberi potest.*” But οὗτος may be used in pointing out an object, though at a distance. Thus Helen, Iliad iii. 178, 200, employs it in pointing out to Priam, from the wall, the Grecian heroes in the plain before Troy. And if αὐτῇ could not have been used in speaking of the real scene, it was proper upon the stage, where absolute distances were not thought of. — *ικάνομεν* here takes the ordinary perfect sense of ἤκω, *I am come*, as in v. 1102, and Antig. 224. — φάσκειν is used for an imperative, as in Philoctet. 1411, Œd. R. 462; but perhaps ἐξέσται of v. 2, was still in the poet's mind. It denotes here *to declare, to say with satisfaction*. — δῶμα is in the accusative according to Herm.

18. σαρῇ expresses the effect of κινεῖ, = ὥστε σ. εἶναι. See Antig. 791, and comp. v. 27.

19. εὐφρόνη ἄστρων, *night of stars*. i. e. starry night. Comp. πτέρυγι χίονος, Antig. 114. εὐφρόνη is a word for *νύξ*, like εὐμενίδες for *ἐρινύες*, derived from εὐφρων, and used in order to avoid the ill omen, which the utterance of these words of gloomy import on certain occasions would afford.

21. Pylades is a mute character: otherwise in the closing part of the play, there would be four speakers on the stage, which was not allowed. The old attendant invites both to deliberate, but Orestes says all that is necessary; the plan having been completely arranged between them. — ἐνταυθ'

(supply *ἔσμεν*) *ἵνα*. The text follows a correction of Hotchkiss (in Gaisford on Hephæstion, p. 218), only that *ἔστ' ἔτ'* is Hermann's emendation for *ἔστιν*. The MSS. have *ἐνταῦθ' ἔσμεν* or *ἔμεν* | *ἢν' οὐκ ἔτ'*, which latter Herm. and Monk adopt. But *ἔσμεν* violates the rules of the measure, and, if Sophocles had used *ἔμεν* for *ἔσμεν*, as Callimachus seems to have done, we should have known of it from the grammarians. *ἔσμεν* was added by a scribe to explain the construction, and thus *ἵνα* was thrust forwards into the next line, where the necessary changes were made. Then the metre was restored by means of *ἔμεν*.

24. The construction of *γεγώς* with *σημεῖα φαίνεις* is the same, as with *δηλοῖς* or *φαίνεις* alone.

27. "Quemadmodum, post *ὅτε*, *ἐπεὶ*, *ἕως* sæpe in apodosis ponitur *δέ*, ita etiam in comparationibus. Proprie in his formulis abrupti oratio post protasin existimanda est, et deinde alio modo continuari." Herm.

34. *ἀρόμην* may, as Herm. observes, be either in the future or the second aorist optative. In *oratio recta*, the construction would be, *I come*. — *ὥς μάθω ὅπως ἄρωμαι*, or *ὅπως ἀροῦμαι*. *ἡρόμην*, second aorist, coexists with *ἡράμην* first aorist.

35. *χρηῖ* is from *χράω*, *I give an oracle*, being contracted like *ζη*. So *ἐξέχρη*, CEd. Col. 87, like *ἔζη*, from *ἐκχράω*.

36. *αὐτόν*, *in person*, and not by the agency of another.

37. Divine justice appointed Orestes, as next of kin to the slain, not only to requite blood with blood, but also guile with guile. Thus not only exact retribution was obtained from the guileful murderers, but the measure also was pursued, of suddenly surprising them in the midst of their guilty enjoyment; — a measure, which the Greeks, like the rest of mankind, naturally felt to be worthy of divine justice, and saw pursued in the system of the world. — *χειρός* is to be taken with *σφαγής*, and shows more fully that the murder must be the work of *his own hand*.

40. *πᾶν τὸ δρῶμενον*, *all that is doing or going on*. The passive participle here denotes exact present time, as in 1333.

42-43. οὐ μὴ γνῶσι = οὐ γνώσονται. See the note on 1052. μὴ is not to be supplied in the next clause after οὐδέ. — ἠνθισμένον. This participle is probably used with a latitude of meaning to denote not merely his complexion, but his countenance and appearance. It stands by itself. *For by reason of thine old age and the length of time, they will not know thee, nor will they even suspect thee, having thy present appearance.*

45. ἀνδρὸς Φανoteως, *viro quopiam nomine Phanoteo*. Herm. ἀνδρὸς is added, to make it seem that the old man does not know much of Phanoteus, or of his relations with Ægisthus. Phanoteus was the friend of Ægisthus according to v. 671, and would naturally be the first to send such pleasant tidings. He is not to be confounded with Strophius (v. 1111), whom Euripides makes the father of Pylades, and allied by marriage to the house of Atreus (Iph. in Taur. 917-919; and who, as next of kin, and living near the Pythian course (Pind. Pyth. 11. 54), had the care of the corpse of Orestes.

46. τυγχάνει. For the omission of ὃν comp. Antig. 487, and v. 313 *infra*, ἀγροῶσι τυγχάνει, where we can use a similar ellipsis in English.

47. προστιθεῖς, i. e. π. αὐτόν, sc. τὸν ὄρκον. This construction is adopted, instead of either ἀγγελλε ὄρκῳ or ἀγγελλε προστιθεῖς ὄρκον, and has the effect of causing the servant's mind to dwell the longer upon the importance of making use of the oath.

48. ἀναγκαῖας τύχης. This phrase in Ajax 485, is used of the unavoidable or constrained condition of slavery. Here it denotes an *unavoidable disaster*, one that came upon him with irresistible violence.

49. The Schol. calls attention to the anachronism here; the Pythian games being of later origin.

50. ἰσάτω is from ἕσταθι, shortened form of the imperative of ἕστηκα.

51, 52. ἐφίετο, sc. ὁ Φοῖβος. — καρατόμοις χλιδαῖς, *with the ornament of locks of hair cut from the head*. They are

called *χλιδαί* in reference to the tomb. *καρᾶτος* (*καράτος*), means, 1. *cutting the head*. 2. *beheaded*. Alcest. 1118. From No. 1. flows the sense in the present passage, where the *head* is put for the *hair of the head*. The decorations of the tomb consisted in cutting the hair, i. e. in *cut hair*. In Eurip. Troades 564, *καρᾶτος ἐρημία* seems to be *solitude consisting in or caused by beheading*, i. e. by slaughter.

54. *τύπωμα* = *ἄγγος*, properly a vessel made by beating or hammering. — *ῥημένοι* = *ἔχοντες ῥημένον*. For this idiom see Prometh. 362, 711. — The expression *χαλκόπλευρον τύπωμα* was suggested by *λέβητος χαλκίου πλευρώματα*, Choëph. 675 (686).

55, 56. *πov*, *opinor*. Take the particle with *οἶσθα*. So Monk and Herm. — *κλέπτοντες* = *ἀπατώντες*. Comp. Antig. 681, 1218.

61. *κακόν*, of *bad omen*. See Brunck's note.

63. *μάτην* = *ψευδῶς*. — The poet refers to cases like those of Solon and Pythagoras, who reappeared after being reputed dead. How Herm. can suppose that the allusion is to men sent into exile and then recalled, I see not; since reputed death is expressly mentioned.

65, 66. "Perperam a Brunckio illatum ὡς [*thus*]. Ut ὡς sæpe significantius in principio orationis ponitur, et apud Latinos *qui*, sic etiam ὡς [*in which way*]." Herm. — ἀπό — *φήμης* is taken with *λάμψειν δεδορκότα*, and not with the latter word only. There ought therefore to be no comma after *δεδορκότ'*. This participle = *ζῶντα*. Comp. βλέπειν so used, Alcest. 143.

72. Supply the verb *διξασθε*, which is suggested by its opposite *ἀποστελλετε*. Comp. Antig. 29.

75. The sense is, *for it is the fit time* (to do so), *which is for men the chief director of every undertaking*, i. e. which ought to be chiefly consulted and to guide in all things. Comp. Philoctet. 837, where *καιρός*, *opportunity*, is said to have understanding of all things.

79. *ὑπό* in *ὑποστενούσης*, means in an *under* tone.

81. The first person of the subjunctive often stands with-

out a conjunction after βούλει and θέλεις. Comp. Mt. § 516, 3. — ἀνακούσωμεν is taken by the Schol. and others for καὶ ἀνακούσωμεν, ἀνά denoting *over again*; but by Herm. for καὶ ἐνακούσωμεν.

84, 85. λουτρά = χοάς, as in vv. 434, 1139. — κράτος τῶν δρωμένων, *superiority in what we are doing*, the attainment of our designs. νίκη and κράτος take a genitive, as in the phrase νίκη δήριος, Agam. 916. — ἐφ' ἡμῖν is instead of a simple dative. Comp. Antig. 57, 139.

87. γῆς ἰσόμοιος ἀήρ, *æther parem cum terra ambitum habens*. Herm. γῆς is for γῇ by a rare construction, which ὁμοιος and ἴσος sometimes adopt. Comp. Thom. Mag. voce ὁμοιος. The expression is perhaps borrowed from Choëph. 317, σκότῳ φάος ἰσόμοιον.

89. ἀντήρεις, *opposite, alternating with*, sc. θρήνοις. So Suidas. Some join ἀ. στέρνων together, *directed against*, aimed at, *the breast*. This is favored by the fact that πληγὴ is rarely found with the genitive of the thing struck in the tragic poets, but usually with that of the weapon. Yet the emphatic position of ἀντήρεις speaks strongly for the sense given by Suidas.

91. ὑπολειφθῇ, Schol., παρέλθῃ, Brunck, *recessit*. This meaning of the passive has no support from usage, as far as I have noticed. Is not the sense rather, whenever *night is left behind*, i. e. when I pass beyond it into day?

92. τὰ παννυχίδων. For the periphrastic use of the article and genitive, see Mt. § 285. — ἤδη is to be taken with this clause, and not with ξυνίσασι according to Hermann. It has the force of *quinetiam*. Comp. Bremi on Æschines, p. 398.

96. ἐξένισεν, Suidas, ἀντὶ τοῦ ἀπέκτεινεν; who cites from Archilochus, ξείνια δυσμενεῖσι λυγρὰ χαρίζομενος, *giving a bitter reception to an enemy*. But Erfurdt observes, that the word was chosen, as alluding to the fatal feast at Agamemnon's return.

100. οἶκτος τούτων. Comp. Alcest. 426.

105 – 109. In the first clause, λεύσσω is to be supplied from

the next ensuing. This word crept into v. 105 to the injury of the measure. — $\mu\eta\ \sigma\upsilon\ \pi\rho\omicron\phi\omega\nu\epsilon\iota\nu$ follows $\sigma\upsilon\ \lambda\acute{\eta}\xi\omega$. *I will not cease — so as not to utter forth.* — $\epsilon\pi\iota\ \kappa\omega\kappa\upsilon\tau\acute{\omega}$. $\epsilon\pi\iota$ denotes object or design, according to Hermann, who translates $\eta\chi\acute{\omega}\ \epsilon.\ x.$, *clamorem ad luctum provocantem alios*, but better, according to Mt. § 586, connexion, so that the phrase means *attended with wailing*. How could Electra, who despaired (v. 100) of finding sympathy, have thought of exciting the grief of others.

111. Ἀρά , the vengeance, which is denounced in curses, personified; *Dira*. The ancients sometimes spoke of Ἀραί in the plural, and sometimes confounded them with the Erinyes. (Comp. Æsch. Furies, 395 (417). The cause of this personification lay perhaps in the idea common to many ancient nations, that curses in some way procured their own fulfilment. — In v. 112 Ἐρινύες is pronounced in three syllables by synizesis.

113, 114. Several words have fallen out here, as is shown by the measure, and by $\sigma\epsilon\acute{\alpha}\tau'$, which requires a word beginning with a vowel after it. It is not clear therefore whether $\tau\omicron\upsilon\varsigma\ \acute{\upsilon}\pi\omicron\kappa\lambda\epsilon\pi\tau\omicron\mu\acute{\epsilon}\nu\omicron\upsilon\varsigma$ is to be taken actively or passively. If the latter, it is the same as $\tau\omicron\upsilon\varsigma\ \epsilon\chi\omicron\rho\tau\alpha\varsigma$ ($\epsilon\upsilon\nu\acute{\alpha}\varsigma\ \alpha\upsilon\tau\acute{\omega}\nu$) $\acute{\upsilon}\pi\omicron\kappa\lambda\epsilon\pi\tau\omicron\mu\acute{\epsilon}\nu\alpha\varsigma$ (comp. v. 54), i. e. those who have adultery committed against them.

119, 120. Porson (ap. Monk) thus rendered this passage: *For I am no longer able by myself to draw up the weight of grief, which is in the opposite scale.* — $\sigma\omega\kappa\acute{\omega} = \delta\acute{\upsilon}\nu\alpha\mu\alpha\iota$, $\iota\sigma\chi\acute{\upsilon}\omega$; a rare word, borrowed perhaps from Æsch. Furies 36, and derived through $\sigma\acute{\omega}\kappa\omicron\varsigma$, *strong* (Iliad xx. 72), from $\sigma\acute{\omega}\varsigma$. — $\acute{\alpha}\gamma\epsilon\iota\nu$, to raise, weigh, or balance. Comp. Demost. c. Androt. p. 617, Reiske, $\chi\rho\upsilon\sigma\alpha\iota\delta\epsilon\varsigma\ \tau\acute{\epsilon}\tau\tau\alpha\rho\epsilon\varsigma\ \eta\ \tau\rho\acute{\epsilon}\iota\varsigma$, $\acute{\alpha}\gamma\omicron\nu\omicron\sigma\alpha\ \epsilon\kappa\acute{\alpha}\sigma\tau\eta\ \mu\acute{\nu}\alpha\nu$, *three or four golden vessels, each weighing a mina*. The sense of *weighing* flows from that of *drawing* (i. e. *producing motion*, in a loaded scale,) as is shown by $\epsilon\lambda\kappa\epsilon\iota\nu$, which has them both. Comp. Herodot. 1. 51.

122 – 125. “Recte Triclinius constructionem explicat $\tau\acute{\alpha}\kappa\epsilon\iota\varsigma\ \sigma\iota\mu\omega\gamma\acute{\alpha}\nu\ \acute{\Lambda}\gamma\alpha\mu\acute{\epsilon}\mu\omicron\nu\omicron\alpha$, quod idem est ac $\tau\acute{\alpha}\kappa\epsilon\iota\varsigma\ \upsilon\mu\acute{\omega}\zeta\omicron\upsilon\sigma\alpha$

Ἀγαμέμνονα." Herm. οἰμωγάν follows τάξεις like a noun of its own signification, being the same as οἰμώξεις, τήκουσα, οἰμωγάν (comp. Prometh. 903), and takes an object in the accusative, as its verb would. See the note on Antig. 786, and comp. Æsch. Sept. ad Theb. 270 (289), cited by Triclinius, μέριμναι ζωπυροῦσι τάρβος τὸν ἀμφοτεριχῇ λεών, *my thoughts kindle fear of the forces around the walls*. The form of the sentence is like that in v. 328, τίνα τίνδε φάτιν φωνεῖς. The sense is, *What is this so restless wailing, with which thou dost ever pine away, for Agamemnon*.

129. γενέθλα, Doric for γενέθλη.

137. τὸν ἐξ Αἴδα λίμνας πατέρα is for τὸν ἐν Αἴδα λίμνα π. by an attraction of the preposition to ἀνοτάσεις, which contains the idea of motion.

140, 141. The sense is, *thou art destroying thyself by passing on in thy groaning from moderation to excessive grief*. στενάχουσα, owing to the influence of the prepositions ἀπὸ — ἐπὶ, is taken in a pregnant sense. Comp. Alcest. 67.

144. "Ultimus versus apodosin, quæ protasin præcedit (i. e. v. 143), repetitam continet." Herm. — μοι = *quæso*, the pleonastic, or *ethic* dative, as it is sometimes called.

147. ἄραρεν, from ἤραρον, second aorist, which has a short in the penult, while the penult of the perfect ἄραρα is long.

149. Διὸς ἄγγελος. The nightingale is so called as the messenger of spring, sent by Jove.

150. For σὲ δε, after the vocative, see Prometh. 3. νέμω = νομίζω. Comp. v. 598. She regards Niobe as a divinity, inasmuch as she attaches extraordinary honor and respect to her, on account of her incessant grief.

151. ἄτε for ἤ. See Mt. § 483.

152. αἰαῖ. "Non gemit Niobæ sortem, sed de se ipsâ cogitans ita exclamat." Herm.

155, 156. The sense is, *in regard to which* (sc. ἄχος), *you surpass those within* (the house), *with whom you are of common origin, and their sister by birth*. — περισσά follows περί in taking a genitive τῶν ἔνδον (ὄντων). — ὁμόθεν, as well as ξύναιμος, takes the dative οἷς.

157 — 163. *οἷα, of which description*, i. e. one of whom. In the next lines Orestes is mentioned by a natural association of ideas, although not one τῶν ἐνδον. — ἀχέων is taken by the extant Scholiast, Suidas, and others for a participle. It seems, however, to be inapposite for the chorus, while dissuading Electra from immoderate grief, to speak of Orestes as grieving. Hermann therefore regards ἀχέων as a noun following κρυπτιᾶ. The sense is, *and he, happy in his youth* (hidden, stolen away, i. e.) *secluded from sorrows*. — Διὸς εὐφροσι βήματι, *Jupiter's propitious guidance*. βῆμα here appears to be the verbal of the causative sense of βαίνω, which its first aorist has. — Ὁρέσταν takes the case of its relative, instead of appearing in the first clause as a nominative. See Antig. 404.

164. ἀκάματα = ἀκαμάτως.

165. οἰχρῶ, Suidas and Schol. περιέρχομαι. Perhaps ἀπόλ-λυμαι would explain it better. Comp. the parallel place, 303, 304.

166. τὸν ἀνήνυχτον οἶτον κακῶν, *hanc perpetuam sortem malorum*. Herm.

169, 170. τί ἀγγελίας = τίς ἀγγεῖλλα. Comp. Antig. 1229; Mt. § 442, 3. — ἀπατούμενον has a passive sense, according to Herm., so that the sense is, *what message goes to him for me, without being frustrated of its purpose*. But the active sense is better, for the words αἰὲ ποθεῖ contain the substance of the messages of Orestes to his sister, and οὐκ ἀξιοῖ φανῆναι explain the cause why ἀπατούμενον is used. *What message comes for me, without (deceiving or) disappointing me*.

174. Brunck with most MSS. reads ἔστι μέγας ἐν οὐρανῷ. Heath proposed ἔτι μέγας οὐρανῷ. ἔτι has since been found in a Florence MS., and ἐν renders the verse unlike the corresponding one in the strophe. Hermann gives μέγας ἔτ' ἐν οὐρανῷ.

179. εὐμαρής here denotes *ease of temper, good nature, kindness*. Time is so called, as at length about to raise up defenders for Electra, and bring her out of her difficulties.

180-184. The sense is, *for neither is he, who inhabits Crissa's cattle-feeding shore, the boy born of Agamemnon, not to return; nor is the god, who reigns by the Acheron, regardless.* ἀπερίτροπος, meaning properly *non redux*, and therefore here implying his being regardless of vengeance, by *zeugma*, in the second clause, takes the place of a word with that meaning; e. g. ἀνεπίστροφος. — βουνόμον ἀκτάν is in apposition with τὴν Κρῖσαν, where the article is used because the place was well known. Comp. τῆς Κορίνθου, Œd. R. 936, spoken of for the first time, and τὰς Ἀθήνας, Œd. Col. 24. Here the fertile Crissean plain is intended, which lay under Parnassus around the gulf of the same name, and in which (v. 730) the Pythian games were held. It is fitly called βουνόμος, as it was probably in the poet's days untilled and devoted to Apollo, a grazing-place for his sacred flocks. (Comp. Æschin. c. Ctes. p. 405, ed. Taylor.)

186. ἀνέλπιστος, *without hoping*, without being visited by hope. — ἀρχῶ, Suid. ἰσχύω, ὑπομῖναι δύναμαι.

189. ἀναξία, Suid. ἀξίαν οὐκ ἔχουσα, ἀλλ' ἄτιμος.

192. κεναῖς τραπέζαις, the opposite of πλουσία τράπεζα, v. 362. — ἀμφίσταμαι, *I place myself near*, or *by*. ἐφίσταμαι, the common reading, arose from the wrongly written ἀφίσταμαι, which is found in a Florence MS.

193-197. The sense seems to be, *sad was the cry uttered at his return; yea, sad, when in thy father's bed the stroke of brazen hatchets was aimed against him.* By the first clause Hermann understands the laments of the people presaging his death, upon his return. Both clauses, however, may point at the same thing, viz. Agamemnon's death-cry, which was uttered when, or just after, he came back. — νόστοις is the time, and the preposition ἐν need not be supplied. — οἱ is Hermann's emendation for σοι, and seems necessary for the sense. "Hiatum accepit poeta ab epicis," says Herm., who cites a parallel case from Trachin. 650, ἃ δὲ οἱ. — Agamemnon, according to Æschylus, was slain at the bath, where his wife, who was attending upon him, entangled him in a tunic sewed together at the top. Comp.

Æsch. Agam. 1078, 1097, 1518, (ed. Blomf.) Here Sophocles represents him as taking his rest, probably after bathing, as Triclinius says. Brunck translates κοίταις by *thalamo*. — γενύων. See *Antig.* 249.

198 – 200. φράσας for φρονύμενος. — The next line is rendered by Herm., *horrificam horrifice procreantes sceleris formam*. — βροτῶν, i. e. τις βροτῶν.

201, 202. The sense would be complete without πλέον, or with ἐχθρά merely, instead of ἐχθύτα; but the union of the two constructions gives force to Electra's expression of her feeling. δὴ also adds emphasis to the superlative, as it often does elsewhere. *Mt.* § 603.

205. τοῖς θανάτοις stands instead of ὃ θάνατοι οὖς. The demonstrative is used relatively, and the noun follows it in its case. See v. 163.

209. οἷς, sc. the murderers implied in χειροῖν.

213. Take φράζον by itself: φωνεῖν is for φώνει.

214. ἐξ οἶων. Schol., ἐξ οἶων ἀγαθῶν, and so Brunck. Perhaps ἐξ οἶων αἰτιῶν would better express the idea. — τὰ παρόντα = τὰ νῦν, νῦν. — οἰκείας = ἰδίας.

218. sc. because by despondency and grief she irritated her mother, and Ægisthus, as 290 shows.

219, 220. A passage of difficult construction. One Schol. paraphrases it thus: τοῖς κρατοῦσιν οὐ δι' ἔριδος δεῖ εἰς ταῦτα προσπελάζειν; and Brunck after another still more loosely, *atqui cum potentioribus jurgio contendere haud conducibile est*. The construction must be τὰ δέ (i. e. ταῦτα or κατὰ ταῦτα δέ) οὐκ ἐριστά (οὐ δεῖ ἐρίζειν) τοῖς δυνατοῖς, ὥστε πλάθειν αὐτοῖς. *These things are not to be made matters of contention with the powerful so as to approach them*, i. e. so as to come to their very face in the contention. But Hermann writes τάδε for τὰ δέ, and joins the clause with the foregoing. The construction then is ὥστε πλάθειν τοῖς δυνατοῖς κατὰ τάδε ἃ οὐκ ἐριστά ἐστιν. πλάθειν = πλάθειν δι' ἔριδος, *to join in contention with*. τάδε must refer to the subject of Electra's complaints, the crimes of the guilty pair.

223. οὐ σήσω ταύτας ἄτας, *I will not prevent or keep off*

these evils, i. e. the harm, which the chorus, in v. 215, accuses her of bringing upon herself. — *δεινοῖς*, according to Herm., *the atrocious crimes* of Clytemnestra and her paramour.

226. "Scholiastæ et Suidas *τῖνι* pro *πρὸς τίνος* accipiunt: quos sequitur Brunckius: recte. Hoc dicit, *a quo enim opportuna afferente utile quid audiam*, i. e. *quis ita opportuna sentit, ut utile quid ad me consolandum proferat*." Herm. For the construction of the dative *τῖνι*, comp. Mt. § 394, 3, and see v. 442.

232. *ἀνάριθμος θρήνων*. Comp. *χρόνος ἀνάριθμος ἡμερῶν*. Trachin. 247, and for the genitive the phrase in v. 36.

237. *ἀμελεῖν ἐπὶ τινι* is a rarer construction for *ἀμελεῖν τινος*. This verb is even found with an accusative.

240–244. The sense is, *nor, if I am possessed of any good thing, may I enjoy it in quiet, if I restrain the wings of loud lamentations, so that they honor not my parent*. *πρόσκειμαι χρηστῷ* = *χρηστὸν πρόσκειται μοι*, *is attached, or pertains, to me*. Comp. 1040. — *ἔχουσα* = *ἐὰν ἔχω*. — *γονέων* for *γονέως*. — *ἐκτίμους* denotes the effect of *ἔχουσα*, = *ὥστε ἐκτίμους εἶναι, ὥστε μὴ τιμᾶν*.

244–250. For *εἰ* with the fut. indic., and an optative in the apodosis, instead of another fut. indic., see Mt. § 524. 2, 1.

251. *τὸ σὸν σπεύδουσα, tuis rebus studens*. The same phrase occurs in Plat. Gorg. 455. C. For *σπεύδειν* with an accus., see Mt. § 423.

259. The relative refers not to *τάδε* the immediate antecedent, but to *πατρῷα πῆματα*, the chief subject of thought; which words include, besides the murder of her father, its consequences, such as the triumph of the murderers and her own forlorn condition.

261. *τὰ μητρὸς—ἐχθιστα* = *μητὴρ—ἐχθιστή*. The construction with the verb is the same as in Trachin. 1174, *ταῦτ' οὖν ἐπειδὴ λαμπρὰ συμβαίνει*, and probably arises from an ellipsis of *ὄντα*, which is sometimes joined with this verb, instead of *εἶναι*.

269. *παρεστους*, like many adjectives, may be resolved into a preposition and its primitive noun, = *παρὰ τῇ ἐστία*. Comp. Mt. § 446, 8, and vv. 313, 419.

271. *τελευταίαν*, *extreme*. I have not found this meaning of the word elsewhere in the tragic poets.

278. *τότε*, *olim*. Brunck. But the word means nothing more than *then*, i. e. at that well known time. — By *that day* the poet intends that day of each month.

280. *μηλοσφαγεῖν*, though a neuter, adopts the construction of *σφάττειν* its primitive. Or *ἱερά* may be an instance of the apposition which we have in *Alcest.* 7.

283. *πατρός* follows *ἐπωνομασμένην*. So *ἐπώνυμός τις*, *καλεῖσθαι ἐπὶ τις* are used, the preposition answering in these cases to our *after*. Comp. Mt. § 375, 3.

287. *λόγοισι γενναία*, Schol. *εὐγενῆς λόγοισι, καὶ οὐ πράξι-σιν*. And so Brunck. It is better, with Erfurdt, to explain the phrase ironically, as referring to the low, abusive language of Clytemnestra, a specimen of which follows.

289. *δύσθεον*. Suid. *ἄσεβός*. So *Æschylus* uses the word in several places. Here in Clytemnestra's mouth it denotes failure in filial duty towards herself. Brunck renders it *diis invisum*.

299. *σὺν δ' ἐποτρύνει — ταῦτα*, “*simulque instigat eam ad illa*, i. e. *ad sumendam quam minatur vindictam*. Et sic Scholiastes.” Herm. But Dind. after Blomf. reads *ταῦτά*.

300, 301. The sense is, *this utter coward, this mere evil, that fights his battles with women's help*. — *ἡ πᾶσα βλάβη* occurs in the same sense in *Philoct.* 622, cited by Brunck. The phrase is like many in Greek, and like our expression, *I am all attention*.

305, 306. *μέλλον* = *βραδύνων*. — *διέφθορεν*. The earlier Attic writers used this second perfect in a transitive sense in preference to *διέφθαρχα*, (which, however, was also in use,) while in Homer, in the Ionic, and latest Attic writers, the intransitive sense was current.

308, 309. For the play upon *κακός*, comp. *Alcest.* 702. — Hermann and other editors have *πολλή γ'*.

313. *θυγαῖον οἰχνεῖν*, to go abroad. So, Trachin. 533, *θυγαῖος ἦλθον*. *θυγαῖον* = *ἔξω θυγαῶν*. Comp. v. 269. — For *τυγχάνει*, sc. *ὦν*, see v. 46. — For *δ' ἄν* most editors read *καὶν*.

317, 318. *τοῦ κασιγνήτου* = *περὶ τοῦ κ.* — *ἤξοντος, ἢ μέλ-
λοντος*. The participle in such cases usually is accompanied with *ὥς*, and may be expressed by an infinitive. Comp. Mt. § 569.

323. “Non possunt hæc verba exprimere, quod volunt interpretes, *alioqui non tam diu vixissem*; sed hoc dicit Electra, *non enim diu viverem*, nempe si ille non veniret.” Herm.

324. *δόμων*. It is comparatively rare, that the genitive stands without a preposition in answer to the question *whence*. Comp. Antig. 10.

325. *φύσιν*, by birth. This word is nearly superfluous, as in v. 1125. — For 328, comp. 122 – 125.

332. *οἶδα κάμαντιν ὅτι ἄλγῳ*, for *οἶδα ὅτι καὶ αὐτὴ ἄλγῳ*, *I know that I myself also grieve*. For this form of sentences comp. Antig. 318.

335. *ὑφεμῖνῃ*, sc. *τὰ ἱστία*, *lowering my sails*. The perf. pass. often has a middle sense.

340. The sentiment is like that in Antig. 63. — For a plural in lieu of a singular verbal, comp. Antig. 677. *πάντα* is probably an accusative.

343. *τάμὰ νουθετήματα*, your admonitions addressed to me.

346. *φρονοῦσα* = *φ. εὖ*, the opposite of *φ. κακῶς*. Choose, says Electra, either to act a foolish part like me, or to be wise (in a prudential point of view) and neglect your father.

349. *τιμωρεῖσθαι τινι*, to avenge one's cause; *τινα*, to revenge upon, or punish, one.

351. *πρὸς κακοῖσι*, besides the evils, or wrong, in such conduct.

356. *ἐκεῖ* is here used of the world below, as in Alcest. 744. This may be easily gathered from the context, but is owing to euphemism. — *χάρις* is here the pleasure arising from receiving an honor, gratification, and stands instead of *τιμὴ* repeated. Comp. Antig. 514.

357. ἡμῖν. This dative is not without its force. The sense is, *thou who hatest for us*, i. e. *our hater*, or you who pretend that you hate.

363. The sense is, *let me have it for my only food, that I do not grieve myself*, i. e. that I escape the pain which base submission to them would occasion me, and rather cause *them* trouble. Brunck changed μή into νιν (αὐτούς). But in that case it is not easy to see, why ἐμέ, and not με, is used. In the received text, ἐμέ stands for ἐμᾶντήν, "quia tantumdem est," says Herm., "ac si dixisset τὸ ἐμέ μὲν μὴ λυπεῖν, λυπεῖν δὲ τούτους." And this sense Musgrave had previously expressed in his note. Comp. 461, where σοί in an enumeration of several persons stands for παντῶ. In such cases the mind rests simply on the person as joined or contrasted with others, and not on the reflexive act.

378. Brunck, Hermann, and others read σοί for τοί. τοί, which has ample MS. authority, denotes *be sure*.

380. According to Mt. § 608, 5, μήποτε is here used, and not οὔποτε, because the clause is subjective, i. e. what is said is dependent upon, and exists in, the view of Clytemnestra and Ægisthus.

384. ἐν καλῶ. See Antig. 1097, ἐν δεινῶ.

385. In reply to Elmsley, who would read γάρ for δὴ after Triclinius, Herm. says "optime convenit illud δὴ, ergo, animo indignanti decretumque contemnenti."

388. i. e. τίς ἐστι οὗτος ὁ λόγος, or αὐτὴ ἡ ἀρὰ, ἣν ἐπηράσω. Comp. Antig. 427.

404. ἐστάλην, *I set out to go*. — ὁδοῦ follows the antecedent of οἴπερ, ἐκείσε, *thitherward*. — τᾶρα = τοί ἄρα.

405, 406. Brunck observes that the victims, whose blood was poured as a libation upon the tomb, were there burnt. He conceives of Chrysothemis as being attended by servants carrying victims. But it is plain from 405, 431, that the offerings were in her own hand. She went alone to offer a small part of a victim and a libation of its blood to her father. — τυμβεῦσαι χοάς, = ἐπιτυμβίλους χοάς δοῦναι. Antig. 901. This verb in Ajax 1063, Eurip. Hel. 1245, means

to put in a tomb; here, to put on a tomb. For its neuter force, to be in a tomb, see Antig. 888.

408. "Monkius conjicit ὃν γ' ἔκταν αὐτῇ. At recte hic abest γέ. Non enim ipsa his verbis respondet Chrysothemis, sed quid Electra in mente habeat dicit." Herm. The words in Electra's mouth would have been without γέ; or at least Chrysothemis would not have given them the emphasis contained in that word.

410. δοκεῖν ἐμολ. ὥς or ὅσον, which are usually found with such restricting infinitives (comp. Alcest. 801), are sometimes omitted.

411. ἀλλὰ is used in opposition to something not expressed. *If never before, be with us yet at least now.* Comp. λέγ' ἀλλὰ τοῦτο, 415, *if you know but little, yet tell this*; ἀλλὰ τῷ χρόνῳ, 1013, *if never before, yet at length.*

419. πῆξαι ἐφύσιον = πῆξαι ἐφ' ἐστία. Comp. 269. This dream resembles that of Astyages in Herodot. 1. § 108.

425. This seems to have been a custom, the object of which was to obtain the aid of the sun or of the Gods, in averting evil portended by dreams. In Eurip. Iph. in Taur. 42, cited by Brunck, Iphigenia says "the novel visions which this night has brought, I will tell to the air," εἴ τι δὴ τόδ' ἐστ' ἄκος.

433. ἵσταναι κτερίσματα, to place (there) mortuary offerings.

435. By a fine Zeugma κρύψον, in the clause with λόνσι, supplies the place of a verb of appropriate signification with προαῖσιν, as σκέδασον or δός. — For the next line comp. Antig. 197.

439–441. ἀρχήν, omnino. It is taken with ἐπίστεψε. — τλημονεσιότη. Passow gives this word, which obviously denotes a moral quality here and in 275, as in Philoct. 363, the sense of *bold, ready to undertake any crime*. But the analogy of δύστηνος, when denoting crime, as in 121, 806, rather favors the signification *miserable* or *wretched* (in a moral point of view.) — ἐπίστεψε χαῖς τῷδε = ἐπίστεψε τόνδε χαῖς. Mt. § 411, Obs. 3, remarks that "some verbs take as well the dative of the person and the accusative of the

thing, as the accusative of the person and the dative of the thing." But the reason for the dative of a person here is, that, besides the general idea of crowning, or honoring, the poet had in his mind the special one of pouring upon; so that the verb adopts the construction required by ἐπιχεῖν.

442. αὐτῇ is not to be taken with σοι, or with προσφιλῶς, which Monk prefers, but with δέχασθαι, a construction found in Homer and Pindar. Comp. 226, and Mt. there cited. According to Herm. δέχασθαι τινος or παρὰ τινος means *to receive from*, δέχασθαι τινι, *to receive for the sake of*, or *out of favor to*. The aorist infinitive here has a future sense, and this takes place not only after verbs which, in themselves, imply futurity, but also after others.

445 – 447. μασχαλλίζειν denotes to hang under the shoulders, or arm-pits, thence to cut off the extremities of a slain man, and hang them thus under his shoulders. According to Suidas the extremities were joined together, and placed round the neck under the shoulders of the slain, (thus forming a resemblance to the shoulder-band of beasts under the yoke, μασχαλίστηρ), as an expiatory rite, or that the murdered person might be powerless to take satisfaction. Another statement in Suidas is, that the murderers wore it upon themselves. Suidas, and others after him, as Blomfield on Choëph. 433, refer to Apol. Rhod. 4. 477, who says that Jason, after killing Absyrtus, "cut off the extremities of the deceased. Thrice he licked off some of the blood, and thrice he spit the abomination out from his teeth, which is the right way for murderers to atone for bloodshed." The learned Schol. on this place, and other writers, tell the same tale with Suidas. Musgrave thinks that these horrid ceremonies were performed, not for the sake of expiation, but out of contumely towards an enemy. But the place from Apollonius shows the contrary. — καὶ — κόρα κηλίδας ἐξέμαζεν, *and wiped off the blood-spots with his head*. ἐξέμαζεν must have the same subject as the other verb. The head of Agamemnon performed this deed, as the *instrument*, and what pertained to his head is asserted of him. This also

was a murderer's ceremony, the symbolical purpose of which was, apparently, to transfer the guilt of the murder, to put the blood of the slain man upon his own head. In the *Odys.* xix. 92, we have ἔργον ὃ σὴ κεφαλῇ ἀναμάξεις, *a deed which thou shalt wipe off upon thy head*, i. e. shalt bear the guilt of. In Herodot. 1. § 155, Cræsus says, *the things which took place before I did*, καὶ ἐγὼ ἐμῇ κεφαλῇ ἀναμάξας φέρω, *and I bear them, having wiped them off upon my head*. — ἐπὶ λουτροῖσι, Brunck, after a gloss, makes to mean, *for an expiation : others, at the bath*, near which Agamemnon was slain.

446. ἄρα μή. In the note on Antig. 632, both an inferring, and an interrogative power were given to this formula, as Schaefer has explained it in his "*Meletem. Crit.*" p. 66 ; who there paraphrases the present passage, *hæc cum ita sint num putas*. But Herm., on Antig. loc. cit., justly denies that ἄρα has this power. "*Ἄρα μή*," says he, "*idem propemodum est quod μή solum, nisi quod ἄρα μή paullo fortius.*" And Buttmann (index to Plato's Four Dialogues, 4th ed. Berlin, 1822) says, under ἄρα, "*ἄρα μή, sicut μή solum, interrogat in re incredibili, ita tamen ut ἄρα addat fere aliquam sollicitudinem, sive veram sive fictam, ne forte ab altero affirmetur.*" This agrees with the probable origin of the formula from an ellipsis of δεινόν or a kindred word. Comp. Mt. § 608, Obs. 3. ἄρα μή δοκεῖς then means, *is there danger that you think ? you do not think, do you ?*

449. "Bene monet Brunckius ad Orest. 128, in veteri luctu aliquot tantum cincinnos abscissos esse ; in recenti omnem cæsariem." Herm.

451. λιπαρῇ τρίχα, *suppliant hair*, i. e. hair offered by a suppliant, or which, as a symbol, made supplication in Electra's stead. Comp. 1378, λιπαρεῖ χειρί. Another reading, ἀλιπαρῇ, of more MS. authority, was restored to the text, after Brunck, on the authority of the Scholiast, had altered it, by Hermann ; according to whom it signifies, *unsuited to supplication*. i. e. *uncombed, squalid*.

452. ζῶμα is here used for ζώνην, according to the Schol., Suid., Thom. Mag., and others. In Homer it means, *a garment trussed up*. Æschyl. and Menander (Pollux 7. 51.) used the word to denote a garment, probably in Homer's acceptance of it.

454. This his εἰδωλον could do, by appearing to the murderers in visions, to affright or deceive them, and to the avengers, to supply them with courage.

455. ἐξ ὑπερτέρας χειρός, *victrici manu*. Herm.

458. ἡ τανῦν δωρούμεθα. The verb here used is, by a *constructio ad sensum*, accommodated to δώροισι, implied in the hands which brought the gifts.

459. μέλον. εἶναι seems to be understood, μέλον εἶναι being for μέλειν. Comp. Œd. Col. 653, ἀλλὰ τοῖσδ' ἔσται μέλον, for μελήσει.

461. For σοί, comp. 363.

464. πρὸς εὐσεβείαν = εὐσεβῶς; properly, *in conformity with piety*.

466. The sense is, *for justice has (in it) no reason for contending with two* (opposing the opinion of the chorus and Electra), *but for being forward to act*. This phrase, according to ordinary usage, should have ἐριζεῖν and ἐπισπεύδειν as its subjects; comp. Antig. 68, where τὸ περισσὰ πράσσειν is the subject of οὐκ ἔχει νοῦν οὐδένα. But the standard of judging as to what is reasonable is here the subject.

472. Comp. the first lines of the ode in Œd. R. 1086, 1087.

475. πρόμαντις, so called, as announcing beforehand, by Clytemnestra's vision, the approach of vengeance.

480, 481. κλύουσαν is instead of κλυούση, by a change of construction. According to Brunck, the poet had in his mind ὑπεστί μοι θαρσεῖν, in which case κλύουσαν would be used for the dative, according to a common idiom of the tragic poets. Comp. Elmsley on Medea 727, Prometh. 217, and v. 962, infra. Brunck cites πέπαλται δ' αὐτ' ἐμοὶ φίλον κῆαρ τόνδε κλύουσαν οἴκτον, from Choëph. 408. — ἀδυπνώων,

"quæ audientes Agamemnonis amicos, quasi suavi quadam aura afflant." Herm.

484. χαλκόπλακτος; Dor. for -πληκτος, *hammered* or *beaten out of brass*; but Erf. and Herm. give it an active sense, *ære percussions*. — The chorus say, that neither the dead man, nor the instrument of death, have forgotten the murder.

489 – 491. πολύπους and πολύχειρ strongly denote the fearful swiftness and grasp of the Fury. — χαλκόπους, Schol. στερεὰ καὶ ἀκοπίαστος ἐν τῇ ἐπιέναι κατὰ τῶν φονέων, *firm and unwearied in pursuing after the murderers*.

492 – 495. An obscure passage, inasmuch as the subject of ἐπέβα and the reference of οἷσιν are doubtful. To the former, Brunck, after Triclinius, gives for a subject ἀμιλλήματα, one Schol. the Fury, another Clytemnestra, Musgrave τινές. It is plain that only the two first of these opinions are tenable. οἷσιν Triclinius refers to Agamemnon; two Scholiasts to γάμοι, and so Brunck; another and Musgrave to Clytemnestra and her paramour. I think that Triclinius is in the right. The sense is, *for the unhallowed incestuous strugglings of a murderous marriage attacked those whom it was not right*, i. e. the adultery of the guilty pair, or the adulterers themselves, were the cause of death to Agamemnon. In these words the reason is assigned for the coming of the Fury to punish; — a foul murder had been committed by adulterers. — ἀμιλλήματα — γάμων is a periphrastic description of γάμος, or rather answers to *conjugales amplexus*, and as we often find ἄγαμος γάμος in the poets denoting a marriage that is no marriage, i. e. an unfortunate or unhallowed one, so the epithets stand here. — μαιφόνων is used by prolepsis. — οἷσιν οὐ θέμις. This is emphatic. Of all persons it was least right to slay him whom they had so deeply wronged.

495 – 498, πρὸ τῶνδε, *therefore*. — The subject of ἔχει is the ensuing clause. The sense is, *This or the thought possesses me that the sign will never draw nigh to us unblamed by those who were doing and aiding in the deed*, i. e. by the guilty pair; for, as the Schol. says, *when they should suffer for their crimes, they would blame the vision*. With

like brevity Shaksp. says (Henry VIII.), "my mind *gave me*, ye blew the fire that burns you," i. e. gave me this that. — *ἀψευγής* governs a dative, like the passive of its primitive verb. — *πελῶν*, i. e. *πελάσειν*. The sign is thought of as at a distance, and as coming nigh, when fulfilled.

503. *κατασχήσει*, lit. *will come to land*, i. e. come to pass.

512. *πρόρριζος*, *from the root, root and all*. With *ἐκρίφθεις*, here, it denotes utter destruction: *thrown utterly out*, or *thrown out*, so as utterly to perish.

516. *ἀναιμένη*, *left at large*. Comp. Antig. 579.

522. Brunck, Erfurdt, Schaefer, Mt. (§ 549.) take *ἄρχω* in the sense *I begin*, with *καθυβρίζουσα*. Monk and Herm. put a comma between *ἄρχω*, *I rule*, and the participle. The latter construction is to be preferred, as making the inconsistency between what Electra had said, and her want of fear and respect for Clytemnestra, more apparent. — *θρασύτα*, sc. *εἰμι* according to Herm., but the adjective may be taken as an adverb, parallel to *πέρα δίκης*.

525. Brunck supplies from the foregoing *κλῦν πρὸς σέθεν*, and considers *οὐδέν* — *ἀεὶ* a parenthesis. The true construction makes *πατήρ* the subject of *ἔστι σοὶ πρόσχημα*, and then again the proper subject of *τίθνηκεν*.

529. *ἦ*, sc. *Δίκη*, for *κοῦν ἐγὼ μόνῃ* is parenthetical.

533. *ὥσπερ ἡ τικτοῦσ' ἐγώ*. "Constructio satis insolens. Ex regula scripturus erat: *ἐμοὶ τῇ τικτούσῃ*." Schaefer. Or rather *ἐμοὶ τικτούσῃ*. In explaining *ἐμοὶ*, the poet introduces this passage, in which *ὥσπερ* following *ἴσον* is a very rare mode of expression. The poet had in his mind perhaps another construction, such as *τοσοῦτον λύπης* — *ὥσπερ*.

534. *τοῦ, χάριν τίνος*; "pro qua re? cujus gratia? *τοῦ* est idem quod *ἀντὶ τοῦ*, ut in Aristoph. Nub. 22, *τοῦ δῶδεκα μνᾶς Παιδα*." Herm.

537. *ἀντ' ἀδελφοῦ* briefly denotes *instead of his brother's killing his own children*.

539. "Some criticize the poet," says the Schol., "for differing from Homer, who makes Hermione the only child of Menelaus and Helen; but herein he agrees with Hesiod, who adds a son, Nicostratus."

541. ἥς, i. e. πατρὸς οὗ καὶ μητρὸς ἥς. The poet might have used ὧν, but his mind dwelt on Helen; this being especially applicable to her.

543. δαίσασθαι (δαίνυμαι, δαίω) is epexegetical. *Had Hades any desire for my children more than for his, to feed upon them?*

545. Μενέλεω δ' ἐνῆν. The full sentence would be ἐνῆν δ' ἐν αὐτῷ πόθος τῶν Μενέλεω παίδων.

557. ἐξηρχές με λόγοις. Mt. § 423, Obs. "Sometimes, especially in the poets, verbs, which of themselves cannot govern an accusative, take that case on account of the active sense which lies in them," i. e. through their connexion with some other word. ἐξηρχές λόγοις together contain the active idea of *addressing first*. Comp. Eurip. Androm. 1201 (1199), cited by Mt., δεσπέταν γόοις κατάρξω, i. e. *I will begin to lament my master*.

564. τὰ πολλὰ πνεύματα, "*multos illos ventos, qui flabant, vel qui flare solent. Hoc postremum cum natura Euripi*" (i. e. the strait between Eubœa and the main land in which Aulis lay), "*qui locus, si quis alius, ventosus est.*" Herm.

568, 569. κατὰ σφαγάς, *in cæde*, Brunck. According to Mt. § 581, κατὰ here means *on account of*. Herm. writes κατασφαγάς in one word, following ἐκκομπάσας, which, like κομπάζω, may take an accusative or a dative with ἐπί. — "ἔπος τι, dicit, quia veretur repetere dictum illud, ut impium." Herm. βάλλειν ἔπος is like ῥίπτειν ἔπος. Comp. Alcest. 680.

589, 590. εὐσεβεῖς. Schol. min. ἐννόμους, ἡγουν ἐξ ἐννόμου γάμον; and so Brunck, *legitimos*. But the ordinary sense seems to be retained here, and there is a contrast with παλαμναῖω of v. 587. ἐξ εὐσεβῶν, i. e. of Agamemnon. — ἐκβαλοῦς' ἔχεις, *hast cast off*, or treated with entire neglect. Comp. CEd. R. 611, φίλον ἐκβαλεῖν.

594. γαμεῖσθαι is said of the woman contracting marriage; γαμεῖν of the man.

596. ἥ πᾶσαν ἱης γλώσσαν. ἰέναι γλώσσαν, like ἰέναι στόμα in CEd. Col. 132, is figuratively used for ἰέναι φωνήν. πᾶσαν here denotes the constant repetition of the charge.

600. τοῦ *is* συννόμου, *and from thy mate.* This word, which properly denotes *feeding together*, as in Philoct. 1436, is here used in speaking of a *husband*, and in Œd. Col. 340. of a *sister*.

603. μιάστωρ, properly, *one who pollutes*, who by crime, especially murder, causes pollution to others. Œd. R. 353. Hence *a man stained with blood*, as in 275 *supra*. But here the word denotes an *avenger of blood*, and it is thus used also concerning a slain man who torments his murderer, Eurip. Med. 1371, and an avenging spirit or fiend. ἀλαστώρ and παλαιμναῖος also unite these two ideas of the criminal and the avenger. The avenger wrought murder, and was polluted, until he obtained purification.

610, 611. εἰ, *whether.* — ξύνεστι. The subject of this verb is μένος, according to the Schol., sc. μένος ξ. αὐτῇ, but Electra, according to Herm., sc. Ἡ. ξύνεστι μένει. Either is admissible. Comp. 600, and Antig. 372. — τοῦδε refers to the foregoing clause.

614. Here and in Œd. Col. 751, τηλικούτος is used as a feminine for τηλικαύτη. These are the most remarkable instances of poetic license, in regard to the common gender of adjectives.

626. θράσους τοῦδε οὐκ ἀλύξεις. Here Electra's impudence is conceived of as pursuing her, and as overtaking her when she suffers for it. The Hebrews said, "your iniquity shall find you out," with the same figure.

628. πρὸς ὄργην ἐκφέρει, *you burst into a passion.* Comp. this verb in Alcest. 601.

630. The sense is, *wilt thou not then let me even sacrifice in silence.* οὐδέ pertains to θῦσαι. — ὑπό denotes accompaniment, as in 711, χαλκῆς ὑπὸ αάλκιγγος ἦσαν, *they started at the sound of a brazen trumpet.* — εὐφημος βοή signifies properly, *a cry or voice of good omen*; but, as almost any expression during sacred rites might be of bad omen, and silence was of good, εὐφήμος ἔστω, εὐφημίῳ, εὐστομ' ἔχε (Philoct. 201), and the like, came to include *silence*, and by a singular fate of words this meaning predominated.

632. θῦς is used, and not θύσον, because the sense is not simply *sacrifice*, but *be sacrificing, sacrifice away*. The sacrifices were bloodless. See v. 635.

635. ἀνακτι τῷδ'. By this is meant a statue or altar of Apollo, in the shape of a conical pillar standing before the door. Comp. Œd. R. 919. The usage of these pillars prevailed especially in the states of Doric descent.

636. ἀνάσχω εὐχάς. The use of ἀνέχειν with εὐχήν, *to offer a vow or prayer*, seems to be derived from holding up the hands on such occasions; = ἀνέχειν χεῖρας εὐχόμενον. So ἐμβάλλειν χειρὸς πίστιν, Philoct. 813, *to pledge faith with the hand*, comes from putting the hand in another's hand in pledge of any thing, in which sense ἐμβάλλειν χεῖρα is found, Trachin. 1181.

638. "Recte monet Musgravius, βάζειν κεκρυμμένην non de submissa voce, sed de *ambiguitate et obscuritate dictorum intelligi debere*." Herm. And so διισσῶν ὀνείρων is to be understood.

643. ὦδε, i. e. when I use such obscure expressions.

646. εἰ πέφηθεν ἐσθλά, *if they have appeared, or are come betokening good*. — δὸς τελεσφόρα, *give them to me fulfilled*, sc. grant the fulfilment of them.

651. ἀμφέπειν depends on δός to be supplied from its opposite μὴ ἐφῆς of the previous sentence.

653. εὐημεροῦσαν is to be taken with ξυνοῦσαν φίλοις, *living in prosperity with my friends*. — τέκνων is for τέκνοις, being attracted to its relative. Comp. Alcest. 523.

660. Just as the prayer was finished, it seemed to be fulfilled. Human ignorance and guilt, having lost all faith in eternal justice, now triumph, and are certain of final impunity; but divine wisdom deceives, and by deceiving ruins them at the acme of hope. There is a striking scene of the same kind in Œd. R. 945, et seq., where Jocasta openly contemns the oracles of the Gods as being false, which in a few minutes assert their truth, and involve her and her husband in utter ruin. — The Schol. observes that the old man here avoids the extremes of pity and gladness, acting

the part of an indifferent stranger. He also remarks, that the poet was happy in making Electra and Clytemnestra hear the news together, that the story might not be told twice, and that the feelings of both might be shown together.

663, 664. The sense is, *am I right also in again guessing that this is his wife?* κυρεῖν here means, *to hit the mark, reach the truth.* Comp. Æsch. Suppl. 584 (589), καὶ τὸδ' ἂν γένος λέγων ἐξ Ἐπάφου κυρήσαις, *you would be right in pronouncing us sprung from Epaphus.* τυγχάνω is similarly used in Philoct. 223. — For πρέπει, *she appears*, see Alcest. 512.

668. ἐδεξάμην τὸ θεῖον, *accepī omen.* I receive what was said, as betokening a happy answer to my prayer. The aorist ἐδεξάμην narrates what were her feelings the moment before, when the other was pronouncing the words of good omen.

676. For the participle θανόντα following λέγω, comp. Mt. § 569, 5. ἀγγέλλω is so used in 1443, 1452. Usually the infinitive, or the participle with ὥς, occurs in such cases. — Another reading of considerable authority for πάλαι λέγω is τότ' ἐννέπω. For νῦν τε καὶ πάλαι, comp. Antig. 181. For νῦν τε καὶ τότε, v. 907 *infra*. The present tense includes the past in such cases; and usually is found even with πάλαι alone.

682. πρόσχημα governs the two genitives in different relations. The sense is the same as if ἀγῶνα stood in apposition with it: *the games, the honor of Greece.* Or, as Herm. explains it, ἀγῶνα takes the place of an adj. = ἀγωνιστικόν. See v. 19. — “ἄθλων χάριν dicit, quia non spectatum sed certatum venerat Orestes.” Herm. i. e. ἀγών here denotes the games as an institution and an assemblage; ἄθλα as a series of contests. — Some make Ἑλλάδος an adjective; others take ἀγῶνος with the ensuing, as governing ἄθλων. Comp. 699.

684. δρόμον. Several MSS. have δρόμου, which Herm. adopts, supplying κρῖναι from the next clause. The Olympic, and probably the Pythian games began with the stadium race.

686. The sense is, *equalling the end of the race with his form*, i. e. closing the race, by gaining the victory, with a brilliancy corresponding to his personal appearance. See Pind. (Nem. 3, 32) says of an athlete *ὦν καλός, ἔρδων τ' ἐσπίατα μορφήν*. There is allusion to *λαμπρός* of v. 685, and *φύσις* = *εἶδος*. Several Scholl. gave this sense to this not obscure passage. But Musgrave conjectured *τῇ φρεσὶ*, i. e. *ἀφίεσσι* (= *βαλβίδι*, *carceribus*), which most critics since have received, although not agreed as to the meaning of the passage. According to Brunck, *equalling the close of the race with the start* is hyperbolic language, denoting *going through the course in an instant*, which is flat and forced. According to Hermann, the expression means, *going back to where he set out*, which, he says, is a very plain description of the *diakulus*.

691. All the MSS. have *δρόμων διαύλων πενταέθλ'*, which is altered by Porson into *δρόμων διαύλων ἄθλ' ἅπερ νομίζεται*. Herm. considers *πενταέθλα* as put by attraction for the genitive, but does not say how the genitives of this line are governed. *πενταέθλ' ἄ* makes the measure harsh, and the form, *ἄεθλον* for *ἄθλον*, is unattic. The Pentathlon again seems to have taken place on the second day, after the horse-race. Hence the text follows Porson's conjecture.

697. *δύναιτο* has an indefinite subject, e. g. *τις*. Comp. for the thought, *Œd. Col. 252*.

698, 699. *ἱππικῶν*, sc. *ἄθλων*, which word, or *ἱερά*, is understood in *τὰ Ὀλύμπια, τὰ Πύθια*. — *ᾠκύπους*, relating to swiftness of foot.

702. *ἄρμάτων* for *ἵππων*, by metonymy. See *Alcest. 67*. — By *Αἰβυες*, the Greeks of Cyrene in Libya are meant, who also colonized and possessed the neighbouring town of Barca (v. 727). Their skill in horsemanship is abundantly shown by several of Pindar's Odes. They were the first Greeks who drove four horses abreast (*Herodot. 4. 189*). Comp. *Casaub. on Athen. 3. Cap. 22*. But Cyrene was founded long after the time of Orestes.

706. The Ænians were a Hellenic tribe, dwelling on Mount Ceta, and therefore called also Cetai.

708. δέκατον ἐκπληρῶν ὄχον, "numerus decem curruum curru suo implens, i. e. ordine decimus." Herm.

710. αὐτοὺς κλήροις ἔπηλαν, literally, *cast them by lot*, i. e. by casting lots assigned them their place. The proper object of πάλειν is κλήρους, which being omitted, the verb alone came to mean to cast lots, and by consequence, in an active sense, to allot, or assign by lot. — ὑπὸ σάλπιγγος. See 630.

713. ἐν. Herm. says, that the adverbial ἐν corresponds with *simul* only in the sense of *therewith*, or *besides*, and not in that of *thereupon*, and therefore reads ἐν in this passage. As ἐν τούτοις has the meaning of *at the time of these things*, as well as that of *amid* or *together with these things*, why may not ἐν alone have both acceptations.

715, 716. φορεῖθ' — φείδοντ' are here written without a coronis. Upon the question, whether elision takes place, or the augment is omitted, see Mt. § 160.

717. χροάς Suidas defines by σύριγγας. The latter, he adds, "is the part of the axle inserted into the hole of the wheel. And the hole of the wheel itself is also so called." The first signification obtains here: comp. 745. Perhaps σύριγξ properly denoted *the hole*, χρόη, *the end of the axle*, πλήμνη, *χοιλίη*, *the nave of the wheel*; but they are more or less confounded.

719. Brunck cites Virg. Georg. 3. 111. "Humescent spumis flatuque sequentum."

720 – 722. ἐσχάτην στήλην, *the last pillar*, the meta around which the charioteers turned. The spina, which ran a little obliquely near the middle of the Roman circus, was wanting in the Greek hippodrome. — ἔχων ὑπό, *driving towards*; properly, keeping his horses in the direction of, guiding them towards. ἔπνου is to be supplied, as in several similar phrases; in others ῥῆα is understood. ὑπό, with verbs of motion, properly denotes, *direction under*, and the noun which it governs is an elevated object. ἀντήν here contrasts

the pillar itself with its neighbourhood, and may be translated with *ὑπό*, *directly under, directly towards*. — The next line is fully explained in the note on Antig. 138–140.

724. ἄστομοι. Schol. σκληρόστομοι, and so Suidas.

725, 726. βία φέρουσιν. Comp. Eurip. Hippolyt. 1224. “βία φέρειν, vel uno verbo ἐκφέρειν dicitur equus, qui, frenis non parens, effuso cursu, rectorem aufert.” Herm. — ἐκ δ’ ὑποστροφῆς can only mean, according to Herm., *post flexum*, or *iterato, rursus*. He joins it with τελοῦντες in the latter sense, in which case it is nearly expletive. It may be rendered *on or after turning round*, and be joined with συμπαλόναι. — τελοῦντες. The gender of this word is determined by ἵπποι, which the poet had in his mind, and which is both masculine and feminine in this narration. But Brunck and others make it a nominative absolute, understanding it of the charioteers. — The sixth and seventh courses are mentioned to show that the horses of the Ænidian began to be refractory in the sixth, and were now performing the seventh, when the disaster took place. It is natural to suppose that these horses came transversely into collision with the other chariot, when it was doubling the meta. — On one occasion (Pind. Pyth. 5. 65) forty chariots were broken.

731–733. The Attic poets omit no occasion of glorifying their countrymen. — ἀνακωχεύειν, according to Suidas, “is properly used, when, in a storm at sea, men take in the sails, and toss upon the spot where they are, without trying to make head against the wind.” But here it answers to ἀνασειράζειν, to *rein back or in*. — παγελίς, *letting pass*.

734. “Verba Sophoclis duas admittunt interpretationes, unam, quæ Monkio placuit: *postremus quidem vehebatur, sed cohibebat equos, ut qui in fine spem repositam haberet*. In qua tamen insolentius dictum videtur ὑστέρας ἔχει τὰς πώλους, *retinere equos ut posteriores sint*. Altera interpretatio, et ea mihi quidem verior videtur, hæc est, qua δὲ non ad ὑστέρας ἔχων πώλους, sed ad τῷ τέλει πλῆσιν φέρων referatur: *posterior quidem vehebatur Orestes, sed, quum minus validos*

equos haberet, in fine ponens fiduciam. Ita ut statuam facit Homerus, quem imitatus est Sophocles (Iliad xxiii. 319)."

Herm. But the interpretation of Monk is to be preferred, because the local sense of ὑστέριος forces itself upon the mind. — ἔσχατος, not *outmost*, but *furthest behind*. The Athenian had escaped the general disaster by reining his horses in, and turning outwards; Orestes, by being behind.

736. "Interpretes ὁ δὲ de Oreste, *νῦν* de Atheniensi intelligunt. At sic nemo non ἐκείνον potius quam *νῦν* dici expectaret. *Νῦν* enim de eo dici necesse est, de quo potissimum sermo est. Atqui is est Orestes." Herm. If so, the Athenian, who, though he had been ahead of Orestes, yet by drawing aside had receded from the meta, made an attempt to reach the meta before him; in so doing he brought his horses abreast of those of Orestes.

738. διώκει, *pushes on*: ἵππους is to be supplied.

741. The courses were twelve in all. Pind. Pyth. 5. 45. — Take ἀσφαλεῖς with ὠρθοῦτο, = ἀσφαλῶς, or ὥστε α. εἶναι. — ὠρθοῦθ', *he passed straight onwards through* the courses. — ἐξ is used because his action of driving proceeded out of, or exerted itself from, the chariot. — ὀρθῶς — ὀρθῶν. Comp. Antig. 1266.

747. τμητοῖς ἵμασι. See 863, and comp. Eurip. Hippolyt. 1245. — πίπτοντος πίδα. πίπτειν is not very often followed by a dative of that which is fallen upon or into, without a preposition. Comp. Eurip. Orest. 88, δαμνίοις πίπτωκε. Æsch. Choëph. 47, πεσόντος αἵματος πίδα.

749. στρατός, *the assembly*. This word, which originally denoted a body of men spread out or encamped (from the root of στρώννυμι, *sterno* — *stratum*), is often used, especially by Æschylus, as a synonym of λεώς. In the Iliad λεώς itself denotes the troops, especially the infantry.

750, 751. For the form of this sentence, see the note on Alcest. 948. οἶα — οἶα may be translated as if they were ὅτι τοιαῦτα — τοιαῦτα. Comp. Alcest. 144. ἀνολολύζειν takes an accusative of the person, like βοᾶν (Alcest. 235) and other verbs of crying and groaning; as implying pity.

We have also ἀνολλούζειν βοήν, Eurip. Troad. 1000, like βοᾶν βοήν; and ἀνολολύζειν Θήβας, *to fill Thebes with shouts and cries, personare Thebas*, Bacchæ 24.

754. κατασχεθόντες is accented as an aorist participle, being clearly such in sense. Comp. Prometh. 16.

757. κήαντες. So most MSS., but those which follow the recension of Triclinius, read κελαντες; and this Buttm. (Largest Gram. 2. 161) regards as the genuine epic form. Erfurdt and Herm. read κέαντες, as being more Attic.

758. σποδοῦ qualifies σῶμα, as an adjective would. The sense is, *a body reduced to miserable ashes*. See v. 19, and comp. v. 58.

760. ἐκλάχοι is a reading of superior authority to ἐκλάχη. The optative may be referred to the beginning of the action of φέρουσιν, which includes the time when the messenger left the place, or, as Herm. says; it is said *ex mente illorum qui afferant cineres*.

762. τοῖς δ' ἰδοῦσιν, οἱ περ εἶδομεν, *spectatoribus, scilicet nobis qui vidimus*. Schaef. The last words are added, as an epexegetical after-thought, to show that he was one of the witnesses.

765. πρόφθιζον. See 512.

766. After τί ταῦτα only a comma is to be put; two clauses (viz. τί ταῦτα λέγω, and πότερον εὐτυχῇ λέγω,) being condensed into one. Comp. Alcest. 675.

770. δεινὸν ἐστίν, *has a very great influence*.

771. For the use of the masculine singular here, comp. Antig. 455. — ὧν τέκῃ for ὧν ἄν τ., as Monk remarks.

774. θανόντος — ὅστις, *of his having died, who*. For this construction of the participle, see the note on Prometheus.

780. ἐξ ἡμέρας, *after it was day*, as ἅμα ἡμέρᾳ means *at daybreak*.

781. The sense is, *coming time always led me along* (the path of life) *as though I should die*; i. e. I lived in constant dread of being killed at some near future time. — Sophocles has wisely painted the mother's love, and the murderer's dread of wrath, as existing together in Clytemnestra's mind. As the two feelings are contrary, her joy at this news is not

excessive. She feels (768), that her very deliverance from the fear of vengeance is attended with a sting.

783. *νῦν δέ* is repeated in 786. A double parenthesis intervenes, suggested by *νῦν*, and by *τῆσδε*.

785, 786. *ἐκπίνουσα*. Comp. Antig. 532. — *νῦν δέ*. The sense is, *But now we shall pass our days in quiet, I think (σου), as far as this one's threats are concerned.*

792, 793. Schaefer joins *τοῦ θανόντος* with *ἄκουε*, and places a comma after *Νέμεσι*, in which case *ὧν* of the next line is masculine. But, as Herm. says, to conceive of Orestes invoking Nemesis is forced, while it is natural that Electra should call upon the Goddess to hear her mother's proud taunts. *Νέμεσις θανόντος* is like *Ἐριννὺς πατρός*, CEd. Col. 1434. — *ὧν δεῖ*, *what she ought to hear*, alludes to Clytemnestra's prayers, that the proud threats of Orestes might meet with retribution.

795. *τάδε* = *ταύτην τὴν εὐτυχίαν*. — In the next line *οὐχ ὅπως* is elliptical for *οὐ λέγω* or *οὐκ ἐρῶ ὅπως*, and answers to our *not that*. — Monk takes 795 as a question.

797. *ἦκοις ἄν* — *εἰ ἐπανσας*. Here *εἰ* with the indic. takes the opt. with *ἄν* in the apodosis; a past action being the condition, and a possible present effect the consequence. See Mt. § 524, 2, 2. The sense is, *if you have made her to cease, — it can be said that you are come.* — *ἐπανσας* is used with allusion to the same verb in the previous lines.

800. Two MSS. have *κατ' ἀξίαν*, and several critics write *καταξί' ἄν*, since *ἄν* is necessary in this line. But Herm. says, "nihil hic solæcismi, sed recte omnia. Intelligitur enim particula ex prægressis verbis pædagogi."

816. *ἀρά μοι καλῶς ἔχει* is, perhaps, said with allusion to 790, 791.

818. *ξύνοικος* (sc. *αὐτοῖς*) *ἔσοµ'*. The text is suspicious here, as the elision of the verbal ending *αι*, by the tragic poets, is very doubtful. Dawes transposed: *ἔσομαι ξύνοικος*. Herm. reads *εἴσειµ'*.

819. "*παρεῖσ' ἐµαντήν* conjungendum cum *τῇδε πρὸς πύλῃ*, *ad hasce fores me ipsu permittens*, i. e. *mei copiam faciens*

ad quodvis malum mihi inferendum." Herm. Brunck's *prostrata* comes nearer to the sense of this phrase, which means either *throwing myself down*, or *abandoning myself*, *negligently casting myself*.

826. κρύπτουσιν. Suid. οὐκ ἄγουσιν εἰς φῶς. But Herm., after Monk, takes this word in its neuter sense, *latent*.

833. ἐλπίδ' ὑπολείψ. By the words of 828, 830, the chorus implied that it retained some hope for Electra. Her entire despair and dejection show that she could not have uttered 823 - 826, which are given to her by Brunck. — μηδὲν μέγ' αὖσης is to be taken in the sense which a gloss cited by Brunck gives to it, μηδὲν ἀπρεπὲς εἰς τοὺς θεοὺς εἶπης.

836 - 848. The chorus alludes to a case similar to that of Agamemnon, in which a bad wife suffered divine vengeance. Amphiarus, knowing that he should die if he joined the expedition against Thebes, hid himself, but was betrayed by his wife Eriphyle for the sake of a golden necklace. His son Alcmaeon avenged his death upon Eriphyle. Incidentally his honor in the world below is brought forward as a comforting thought. Electra denies that the cases are parallel, since he had a son to avenge him, but Agamemnon has none. — κρυφθέντα χρυσοδέτοις ἔρκεσι γυναικῶν. After γυναικῶν in the MSS. ἀπάταισι is read; but it injures the measure, and is obviously a gloss upon ἔρκεσι. — κρυφθέντα alludes to the earth's opening and swallowing Amphiarus alive. — ἔρκεσι, *snare*s, the fraud used to discover his hiding-place. So Herm. But if this be the sense, χρυσοδέτοις must depart widely from its usual meaning, and denote *practised for gold*, *bribed*. Hence it is better to understand ἔρκεσι of the necklace given to Eriphyle, inasmuch as it was a *snare* to her, and led her to betray him. In the Choëph. 608, Æschylus mentions another woman, Scylla of Megara, who destroyed her father, χρυσεοδμήτοις ὄρμοις πιθήσασα δώροισι Μίρω. Sophocles seems to have had the passage in his mind when he wrote these lines. — πάμπυχος ἀνάσσει. One Schol. πασῶν ψυχῶν ἀνάσσει. And

so Mt. § 446, 8, Herm., and others. Brunck on *Æsch.* Pers. 677 (691), says; "Veterum opinio erat reges, qui virtute et factis excelluissent, apud inferos magna in dignitate esse, imperiumque in mortuorum simulacra, seu animas, exercere." Comp. *Odyss.* xi. 484, cited by Brunck, and see Blomf. on Persæ, ubi supra (697 of his ed.). In a frag. Eurip. has *χθονίων Αἴδη μετέχεις ἀρχῆς*; and in *Alcest.* 746, is a somewhat similar thought. The Schol. also defines *πάμπυχος* by *ἀθάνατος* and by *διασώσας πᾶσαν τὴν ἑαυτοῦ ψυχὴν*, i. e. *possessed of full vitality*, unlike the half-alive shades of the deceased. This last sense Passow prefers. — *ὀλοὰ γάρ.* *ὀλόη* has here a passive sense, *perdita*. The chorus began to say: *for the ruined woman* —; but Electra in a question anticipates what was intended to be said: *was slain?* (do you mean?) — *μελέτωρ.* Suid. *ὁ ἐπιμελούμενος*, *ὁ τιμωρὸς τοῦ πατρὸς.* — *τὸν ἐν πένθει*, sc. *ὄντα* = *τὸν πενθούμενον*.

849–859. *δειλαία δειλαίων* = *δειλαιότητα*. Similar superlative phrases are *ἄρξῃτ' ἀρξήτων*, *Ced. R.* 465, *ἔσχατ' ἐσχάτων*, *Philoct.* 65. — *κυρεῖς*, sc. *οὔσα*. See *Antig.* 487. — In v. 852, Hermann's emendation, *αἰῶνι* for *ἀχίων*, appears in the text, without which both metre and sense are embarrassed. Musgrave had conjectured *αἰκίων*; but the adjectives can hardly be used substantively here unaccompanied by an article. *παμμήνη* = *πᾶσι μῆσι*, *perpetual*. Comp. *Antig.* 607, 608. *πανσύρτω πολλῶν δεινῶν στυγῶν τε* = *σύροντι παμπόλλα δεινὰ καὶ στυγνά*. Electra says, *I also am aware, too well aware of this, in a life which for ever draws along with it a flood of miseries and calamities.* — In 855–859, the sense is, *draw me no longer aside* (so. from grief,) *when I have no more with me one sprung from a common sire, and noble-born, whom I had hoped for, as my helper.* *ἀρωγοὶ ἐλπίδων* may be resolved, according to Herm., into *ἐλπισθέντες ἀρωγοί*. Comp. v. 19. The epithets properly belong to *ἀρωγοί*: for the poetic license in joining them with *ἐλπίδων*, see *Antig.* 794. There is another reading in the Schol., *ἀρωγαί*; which Musgrave and Hermann

prefer; and with which ἐλπίδων denotes *object of hope*, *person hoped for*.

861–864. The preceding words are to be supplied: ἔφν μόρος πᾶσι θνητοῖς οὕτως ὡς κτείνω; — χαλαργός is from χηλή = ὀπλόν poetically, and ἀργός = ταχύς. Comp. ὠκύπους ἄγών, v. 699. — ὀλκοῖς, reins (from ἔλκω, as ἐντήρ from ῥύομαι), = ἱμᾶσι of 747. — τμητοῖς, cut, made by cutting strips of leather. — ἐγκύρσαι is the subject of ἔφν, and μόρος its predicate. — ἄσκοπος, *cujus finem conspiciere non possumus, immensa*. Sic ἄσκοπος χρόνος in Trachin. 246." Herm.

871 — 874. τοι, *profecto*. Herm. Brunck altered this into σοι. — διώκομαι, *propere*. Brunck's translation; and so Passow, who considers it as in the middle. But then διώκομαι — σὺν τάχει μολεῖν is tautological. With the passive, we have the sense, *I am driven on by pleasure*; and thus both clauses have their full share of meaning.

882. ἐκτεῖνον ὡς παρόντι νῶν Matthiæ regards as a case of the accusative absolute with ὡς, the sense being, *on the ground that, or because I know that, he is present*. Elmsley supplies εἰδυῖα, ὁρῶσα, or some similar participle (note on Heraclid. 693). λέγω, however, may be easily supplied from the preceding clause; and the construction is like λέγουσιν ἡμᾶς ὡς ὀλωλότας, which Mt. § 569, cites from Æsch. Agam. 683. Dindorf reads νῶ instead of νῶν = νόει, which latter word is found in several MSS. — νῶν, *for us both*, seems to allude to *thine own evils and mine*, v. 880.

885. ἐμοῦ τε κοῦν ἄλλον. "Videntur Græci illo τε καὶ interdum usi esse, ubi, si severius rem expendas, non erat admitendum. Simillimum est βλα τε κοῦν ἐκείν in Œd. Col. 935, τρεῖς τε καὶ δέκα apud Pind. Olymp. 1. 127." Herm. Comp. Mt. § 626.

888. ἀνηκέστω, *careless*. thence *ruinous*: here used with πυρῇ, a fire or fever of joy, and with χαρά, Ajax 52. The word is here used perhaps to denote that which ruins by maddening the brain, or by the bitter disappointment which must follow.

894. ὁρῶ ἐξ ἄκρας κολώνης is for ὁρῶ ἐκ' ἄκρας κολώνης. Comp. v. 901 *infra*, Alcest. 836. And in the same way verbs of sight often adopt adverbs of motion instead of those of rest. See v. 1429. In this mode of speaking, the sight or image proceeding from the object, and not the sensation, was thought of. ὁρῶ ἐκ is, *I have a sight, I receive an impression of sight, proceeding from.*

895. πηγᾶς = χοᾶς, as in CEd. Col. 479. — περιστρεφῇ governs ἀνθρώπων, perhaps, by the force of the noun στέφος or στέμμα implied in it. But see Mt. § 345.

901. νεωρῇ τετμημένον. She would know that it was *freshly cut*, by not having seen it before.

903. σύνηθες ὄμμα, *species animo obversari solita*. Herm.

905. οὐ δύσσημῶ, *I utter no word*. See v. 630.

911. πρὸς θεοὺς = πρὸς ναοὺς τῶν θεῶν. Comp. Antig.

199. M. Letronne has collected a number of examples of θεός so used, in his "Recherches pour servir à l'hist. de l'Egypte," 468, 469.

914. ἐλάνθανεν for ἐλάνθανεν ἄν. For the omission of ἄν see Alcest. 901.

915. ἐπιτίμια is here taken for *marks of honor* conferred upon Agamemnon; = ἀγλαΐσματα, 908.

917. αὐτός. The MSS. have αὐτός here, which Buttm. on Philoct. 119, and Wex on Antig. 929 (917), defend. The former asserts that the tragic poets use αὐτός in the sense of *idem* for ὁ αὐτός. The latter says, that αὐτός is employed, when a person is conceived of as he is, and as opposed to a change of his nature; but ὁ αὐτός, when he is opposed to another subject. Thus οὐκ αὐτός δαίμων in the present instance should mean, not a *different δαίμων*, but a *δαίμων with a different nature* or character. But this is at variance with the fact, that when a man's fortune changed, he was said to have another δαίμων, and *vice versa*. Comp. Alcest. 913, μεταπίπτοντος δαίμονος, frag. Eurip. incert. (68, ed. Matth.) "a prosperous man ought not to think ἐξιν τὸν αὐτὸν δαίμον' εἶσαι." Matthiæ (in the Addend. to Eurip. Hippolyt. Vol. vii. 502) has refuted Buttmann's view at large, with his usual

good sense, and has brought Herm. round to his and the old opinion, that *αὐτός* is never *idem*. Herm. says, on Antig. 920 (third ed.), "*αὐτός ipse* adjectivum est, quo quis ab suis distinguitur, i. e. ab rebus omnibus quæ cum ipso conjunctæ sunt. ὁ *αὐτός* autem, *idem*, nomen est, quo quis in diversis rebus a se ipse non diversus esse significatur." In some instances it may be difficult to say whether *αὐτός* or ὁ *αὐτός* (*αὐτός*) is to be read.

922. ὅποι γῆς. "Proprie dici debebat ὅπου γῆς, et ὅποι γνώμης, sed per attractionem bis dixit ὅποι." Herm. If this be so, φέρει, by Zeugma, supplies the place of εἰ with ὅποι γῆς.

939. λύειν βάρος here is not to *alleviate*, *lighten the weight* of suffering, in which sense λύειν μελεδήματα, λυσιπνοος, etc., are used; but to *unbind*, by unbinding to *remove the weight*.

949. τις, not φίλων, but παρουσία φίλων, which is the same as παρὼν φίλος. Comp. Alcest. 606.

950. λειψιμεθον. Elms. on Aristoph. Acharn. 733 (698, ed. Bekker), thinks that the Alexandrine grammarians invented the first person dual; of which, Iliad xxiii. 485, Soph. Philoct. 1079, and the present line, — all of them easily altered, — afford the only instances which he has noticed in the Greek writers, except two in a line of Pompeianus, — a hunter of rare words cited by Athenæus. This last circumstance rather favors the early existence of such a form, as Buttm. (Large Gram. 2, 419), remarks. Nor is it credible, that the grammarians, if they invented this form, should have been so modest as to insert it in only three places of the Classic writers. On the other hand, its disuse accords with a class of facts relating to the disappearance of the dual from a number of languages.

951. βίω, θάλλοντά τ', i. e. ἐν βίῳ ὄντα θάλλοντά τε, = ζῶντα καὶ θάλλοντα of Trachin. 235.

958. Monk and Herm. remark, that ποῖ belongs to βλέψασα; the construction being, ποῖ, εἰς τιν' ἐλπιδὼν βλέψασα, μενεΐς ῥάθυμος.

962. For the change in case from ἐστειρημένη to γηράσκου-

σαν comp. Mt. § 536. Both constructions are common; the dative taking the case of a previous noun, and the accusative that of the subject of the infinitive. In the present case the accusative was convenient in order to avoid hiatus.

969. οἷσι εὐσέβειαν. See Alcest. 1093.

971. καλεῖ is in the future middle with a passive sense.

972. ὁρᾶν πρὸς τι signifies, *to look with inclination or favor towards any thing*. See Schaefer on Dionys. de Comp. Verb., p. 143.

977. Masculine pronouns, adjectives, and participles are often taken with feminines dual, or refer to them, as in 1003, 1006. But here the noun is masculine, used instead of the feminine, according to Mt. § 436.

979. εὖ βεβηκόσιν, *living in prosperity*, being in a prosperous course of life. Comp. Œd. Col. 1695, οὗτοι κατὰ μεμπτ' ἔβητον, *you are not badly off*.

980. "Recte Musgravius, (Eurip. Androm. 221,) προυστήτην φόνου interpretatur administrarunt cædem." Herm.

1000. Comp. Philoct. 259, τέθηλε, καπὶ μείζον ἔρχεται.

1002. ἄλυπος ἄτης, *without suffering harm, without harm*. Comp. ἄλυπος γήρως, *without the grief of old age, without old age*, Œd. Col. 1519, cited by Schaefer, Meletem. p. 79. Adjective compounds of α privative often differ but little in meaning from ἄνευ.

1005. λύει = λυσιτελεῖ. In this sense it takes a dative elsewhere. Herm. accounts for the accusative here by a species of attraction, as the following verb takes that case; or by a *constructio ad sensum*, the meaning being the same as if ὠφελεῖ or some such verb had stood in this place. I see not why λύει may not be taken in the active sense of *freeing*, κακῶν being easily supplied. The sense is apposite: *to die ingloriously* (i. e., as the next lines show, to be put to a slow death of torture and ignominious treatment,) *in no degree frees us from our evils, nor benefits us*.

1009. Brunck, in his version, joins τὸ πᾶν with γένος. But it is rather to be taken with ὀλέσθαι, as an adverbial phrase. Comp., for the expression, Aristoph. Birds 1239.

ὅπως μὴ σου γένος πανώλεθρον | Διὸς μακέλλῃ πᾶν ἀναστρέψῃ
 Αἰκη; and for the accumulation of words denoting destruction,
 the formula of wishing destruction to one's self, ἐξώλης
 ἀπολοίμην καὶ προώλης, Demosth. 395. 7, Reiske.

1011. The sense is, *and I will preserve what has been said secret and undone*, i. e. so that it shall remain secret, and nothing shall result from it. — σοι, *for thy sake*. — φυλάζομαι here adopts the meaning of the active. Comp. 1504, where the construction with an adjective is similar.

1013. ἀλλὰ τῷ χρόνῳ. Comp. the note on v. 411.

1015. πείθου. "Brunckii MS. C. πιθοῦ, quod ab illo, magis Atticum judicatum, receperunt Erf. et Schaef. — Est hic unus ex ridiculis illis Atticismis, quales plurimos hæc ætas procudit. πιθοῦ est *obedi*, quod est, statim mutari sententiam et fieri quod jubeat, volentis: πείθου autem, *sine tibi persuaderi*." Herm.

1018. ἐπηγγελλόμενῃ has the sense of *asking* here, according to Thomas Magister, cited by Brunck, but rather, according to others, of *bidding*, like our word *tell*.

1023. φύσιν here denotes spirit, λῆμα. She had the same spirit then, but her youthful mind was not equal to the task.

1028. καὶ requires that a clause should be supplied, such as ἀνέχομαι νῦν κλύουσα. The form of the expression ἀνέχομαι κλύουσα ὅταν εὖ λέγῃς is sarcastically accommodated to this suppressed clause, being instead of καὶ ἀκούσομαι simply. The sense is, *I hear you with patience now, and I shall hear you with patience also when you commend me*.

1033. μητρί — σῇ. "Hoo σῇ magna cum vi additum; matri te dignæ." Schaef.

1035. The sense is, *but then know at least to what a degree of baseness thou art trying to lead me*.

1037. τῷ σὺ δικάλῳ, *what you call just*. Comp. Antig. 573.

1040. ᾧ — κακῷ. See v. 163.

1044. ἐπαινήσεις ἐμέ, i. e. experience will bring you round to my opinion.

1052. οὐ μὴ μεθέψομαι. Elmsley, on Œd. Col. 177,

Medea 1120, and elsewhere, teaches that οὐ μή with the subjunctive denies, but with the future indicative forbids; and that in the latter case the verb and μή are to be taken together, while οὐ affects the whole sentence which is interrogative. Thus οὐ μὴ λαλήσεις ἀλλ' ἀκολουθήσεις ἐμοί; means, *will you not not talk, but, etc., i. e. do not talk but.* He thinks οὐ μὴ elliptic for οὐ δεινὸν μὴ in all cases. There are several examples, which, he says, cannot be reconciled with this rule, one of which is the present; another, CEd. Col. 177; a third, Aristoph. Frogs 512. In these cases he alters the text, reading in the present line οὐ, *ubi*, with some MSS. A fourth example, Antig. 1042, (where μὴ cannot belong to τρέσας) he does not notice. Herm., on Elmsley's Medea (Opusc. 3. 236), agrees with him, as to the interrogative nature of certain sentences where οὐ μὴ with the future is found; but justly remarks, that the prohibitive force is confined to the *second persons* of futures, and is not owing to the nature of the tense. Thus, as οὐ μενεῖς; *will you not stay?* is closely allied to μεῖνον, so οὐ μὴ μενεῖς —; answers to μὴ μείνης. Matthiæ, in his Grammar, modifies Elmsley's views, but is quite confused, and erroneous in several points. Thus he regards v. 42 of this play as affording an instance of οὐ μὴ with a future; but μὴ is there confined to the subjunctive, and the future ὑποπιεύσουσι has only οὐ.

The following points seem to be clear. 1. οὐ μὴ with the subjunctive is elliptical for οὐ δεινὸν μὴ, or some similar phrase. Now, as words of fearing with μὴ are sometimes followed by a future indicative, so is it with οὐ μὴ thus elliptically used. The examples of this are rare, but not on that account to be condemned. 2. οὐ μὴ is sometimes not for οὐ δεινὸν μὴ, but οὐ affects the sentence, which is interrogative, and μὴ the verb. In all these cases, the verb is in the *second person* of the future. 3. The subjunctive with οὐ μὴ, and the future out of the second person deny; the second person of the future with οὐ μὴ, if the interrogation is resolved, answers to an imperative.

The distinction between οὐ μὴ μεθέψομαι and οὐ μὴ μετάσπασμαι is at most a slight one. Herm. (Opusc. 3. 188) says, that the subjunctive is used with regard to what we fear will happen at a certain or not distant time; the future indicative, with regard to what we fear will happen at an indefinite time. But the thing feared in 1029 is sufficiently indefinite, although we have οὐ μὴ πάθῃς, and definite in CEd. R. 1075, where we have δέδοιχ' ὅπως μὴ — ἀναβήξει.

1054. Triclinius understands τὸ θηρῶσθαι κενά of Electra's taking counsel of her sister, by which nothing would be accomplished. *To pursue after things useless, she says, is the part of much folly.* This she would do, if she followed her sister's advice, which was in favor of groundless and useless conduct.

1058 – 1069. τοὺς ἄνωθεν = τοὺς ἐν αἰρί. Comp. CEd. R. 965, τοὺς ἄνω κλάζοντας ὄρνις. ἄνωθεν is for ἄνω, perhaps on account of the verb of sight. See v. 894, and comp. Philoct. 28. — τροφῶς κηδομένους ἀπ' ὧν, *providing for the support of those from whom.* The filial piety of storks is alluded to. Comp. Aristoph. Birds 1353, cited by Musgrave, where Patralœas says, that he wishes to choke his father, and get all the estate. Pisthetærus replies,

“ But we the birds possess an ancient law,

Graven upon the pillars of the storks,

That, when the father stork all the young storklets

Has fed, and fitted them to fly abroad,

The young in turn are bound to feed the father.”

ὧν = ὧν ἄν. — εὐρωσι has the sense of the middle εὐρωται.

— The chain of thought in the first eight lines of this strophe seems to be this: Why do we not act like birds in respecting our parents? But, although Chrysothemis shows this disrespect for her father's memory, they, the adulterers, shall not be long unpunished. — For the accusatives in 1063, 1064, see Antig. 758. — χθονία = ἰοῦσα ὑπὸ χθόνα, and βροτοῖσι seems to depend upon it, so that the sense is, *fame, which carriest news beneath the ground for mortals.* But Brunck and Herm. join φάμα βροτοῖσιν together, *mortalium fama.* — καταβόασον ὅπα. Comp. βοῶν ἰωήν. Philoct. 216,

and the note on v. 750. — ἀχόρευτα, *sad, mournful*. So Eurip. Troad. 121, ἄϊας ἀχορεύτους.

1070 – 1081. The sense of the first four lines is, *that ere now the affairs of their house are at a bad pass, and, as to what concerns the children, the discord of the two is no longer settled in an amicable mode of life*. The first clause speaks of the prosperity of the adulterers; the second of the variance of the two sisters, which had now become more declared. “Prior pars enunciationis propter posteriorem addita est, hoc sensu, quum jam laborent ex odio domestico (i. e. Clytemnestræ et Ægisthi), accedere etiam rixas sororum.” Herm. — A syllable is wanting at the end of 1070: Herm., after Triclinius, adds δῆ. — διπλῇ φύλοπις is like ξύναιμον νῆκος, Antig. 793, or like ἀμφίλογον νῆκος, Id. 111. — σαλεύει, properly, *tosses at anchor upon the sea, is at the mercy of the storm*. — τὸν αἶ, sc. χρόνον. — ἐλοῦσα furnishes the condition of the preceding line. The sense is, *ready to give up life* (for βλέπειν see v. 66.) *after destroying* (i. e. *if thereby she can destroy*), *the two wretches*. Ἐρινός, in Trachin. 895, denotes *mischief, ruin*, here *author of mischief*, like ἄτη in Antig. 533. — εὐπατρὶς, *of a noble nature*. εὐγενής is often so used, e. g. in 257.

1082 – 1089. A syllable is wanting at the close of 1082. Herm. inserts γάρ. — ζῶν κακῶς, *by living basely*, not *rebus in adversis*, as Brunck has it. — ὥς, *quomodo*, i. e. *in conformity with this conduct of the good*. — “πάγκλαυτον αἰῶνα κοινόν, mortem dici recte vidit Erfurdcius, nec fieri potest, ut hæc alium sensum habeant.” Herm. Erfurdit cites from Phœniss. 1484. κοινῷ θανατῷ σκοτιαν αἰῶνα λαχόντων, where αἰῶνα seems to mean, *state of existence*, but Herm. renders the present phrase by *commune illætabile fatum*. — καθοπλίσασα τὸ μὴ καλόν. Schol., καταπολέμησασα τὸ αἰσχρὸν καὶ νικήσασα; Brunck, *profligato scelere, taking up arms against wickedness*. But as καθοπλίζειν elsewhere means *to arm*, Herm. interprets this clause, *scelus armans*, i. e. *provocans ad dimicationem*. — δύο φέρειν ἐν ᾧ λόγῳ, lit. *in order to obtain two things in one discourse*,

i. e. in order to acquire two titles both together, when she is spoken of; viz. *κεκλησθαι*, etc.

1091 – 1097. Herm. gives *τῶν* for *τῶν* in 1091, his own conjecture, and *χερὶ* for *χερὶ* in 1090, from Eustathius. Dindorf, in both his edd., gives *ὑπόχειρ* in 1092 for *ὑπὸ χεῖρα* (*χέρα*, Erf. and Herm.) from a conjecture of Musgrave's and Hermann's. — *ἄριστα φερομένην* seems to be a phrase like *τὰ πρῶτα*, or *ἀριστιᾶ φέρεσθαι*, *to get the first prize*; and *ἄριστα τῶνδε (νομίμων)*, *the first prize for the observance of the laws*. Comp. Antig. 368, where *νόμους* means, *obedience to the laws*.

1098, 1099. *ὀρθά τε* — *ὀρθῶς δέ*. *δέ* is used instead of *τε*, because of the extreme frequency with which it occurs, after the same or a similar word in a second clause, as if *μὲν* and not *τε* had preceded. See Herm. on Ajax 823.

1101. *ἐνθα* for *ὅπου*. See Alcest. 785.

1102. *ἀζήμοις* has an active sense here. *He who told you has done you no harm*, sc. by misdirecting you.

1110. *τὴν σὴν κληδύνα*. See v. 1037.

1113. *φέροντες* — *κομίζομεν*, *we are bringing and have in charge*.

1115. *τοῦτ' ἐκεῖν' ἤδη σαφές*. "*τοῦτ' ἐκεῖνο* is a common phrase, in which *ἐκεῖνο* refers to something before said, or thought of, or to some familiar truth. It is followed by a sentence explanatory of *τοῦτο* without a connective particle." Mt. § 471. 11. I have placed a colon after *σαφές*. The earlier editions have a full stop; Hermann's and some other modern ones none, — without reason, as I think. Comp. Medea, 98.

1122. *ἀποδύρωμαι* is in the first aorist.

1125. *πρὸς αἵματος, φύσιν*: i. e. *οὐσα πρὸς αἵματος κατὰ φύσιν*. *φύσιν* is almost superfluous, as in v. 325.

1126. Aulus Gellius (7. 5,) relates, that a celebrated actor, Polus, performed the part of Electra in this play, after the death of a beloved son. "Igitur Polus," says he, "lugubri habitu Electræ indutus, ossa atque urnam a sepulcro tulit filii, et quasi Orestis amplexus, opplevit omnia non simulacris

neque incitamentis, sed luctu atque lamentis veris et spirantibus."

1127 - 1129. λοιπόν is best taken with μνημεῖον, and ψυχῆς in apposition with φιλτάτου ἀνθρώπων ἐμοί. — ἀπ' ἐλπίδων, "*secus ac speraveram*. οὐχ ὥνπερ. particula οὐχ abundanter posita cum attractione. Debebat enim dici καὶ οὐχ αἴσπερ ἐξέπεμπον." Herm.

1134. "ὅπως ἔκεισο non esse ut jaceres sed ut jacuisses, vix opus est hodie moneri." Herm. See Prometh. 157, 749.

1138 - 1141. If Pope's elegant lines, (which Monk also cites,)

"No friend's complaint, no kind domestic tear,
Pleased thy pale ghost, or graced thy mournful bier:
By foreign hands thy dying eyes were closed,
By foreign hands thy decent limbs composed,"

are compared with these similar ones, Sophocles will be found to have the better in simplicity and tenderness. Instead of *pale ghost* we have τάλας, instead of *gracing the mournful bier*, and *decent limbs*, we have the natural expressions for the works of loved hands at the funeral. — ἐν is used to denote the instrument, because the body was in the hands of those who washed and buried it. — ἄθλιον βάρος. Comp. Alcest. 204.

1152. Erfurdt and Herm. put a colon after ἐγώ, and write σύ, because σοί "*intolerabili languore fœdat hunc locum*."

1174. "Ut recte monet Monkius, ποῖ λόγων jungenda sunt; qui tamen addere debebat, ad eundem genitivum participium ἀμχανῶν referendum esse." Herm.

1176. Hermann writes but one interrogation mark in this line, taking πρὸς τί for πρὸς ὃ τι. Comp. CEd. R. 1144. It may be doubted, however, whether two short questions are not better suited to the excited state of Electra's feelings.

1181. ἀθείως, *without the gods' help*, in a state of desertion by them. Comp. CEd. R. 254, γῆς ὧδ' ἀκάρπως καθεύς ἐφθαμένης, and 661, ἄθεος ὀλοίμην.

1183. τροφῆς, *mode of life*. So CEd. Col. 328.

1185. Orestes says: *how ignorant was I, as it seems, of y misfortunes!* i. e. I thought them great, but now find

them small in comparison to thine. So, I find, Erfurdt understands this passage. In the next line τοῦτο means his ignorance of his own evils. Any other explanation of this line would make him reveal himself too much, which for some time he avoids.

1187. ἐμπρέπουσαν πολλοῖς ἄλγτοι, not *shining amid sufferings* by reason of constancy and greatness of soul, as Passow explains this phrase, thus bringing in a circumstance foreign to the context, and about which Orestes could be supposed to know nothing, but *conspicuous for a multitude of sufferings*. ἐν in this compound denotes *amid*, i. e. *being environed with*. Comp., from a frag. of Sophocles, γυναικομιμοῖς ἐμπρέπεις ἐσθήμασιν, *thou art conspicuous for apparel imitating that of women* (literally, conspicuous in, i. e. being dressed in).

1191. πόθεν τοῦτο for πόθεν ἐστὶ τοῦτο ὃ, according to the idiom explained in the note on Alcest. 106.

1193. ἀνάγκη τῆδε προτρέπει, "hoc serviendi necessitate cogit. — ἀνάγκη προτρέπει idem est quod ἀναγκάζει: et quum ταῦτα dicere deberet, pronomen ad nomen ἀνάγκη accommodavit." Herm.

1194. ἕξοι seems here to be intransitive; something as the verb *to equal* in English has both the senses of *to make equal*, and *to be equal to*.

1195. λήμῃ βίον seems to mean, *ill treatment in regard to the mode of living*.

1200. The inconsistency between this verse and v. 130, must be laid to the account of Electra's excited feelings.

— Herm. writes γῆν — ποτέ, *now at last*. — γυν. = οὖν.

1201, 1202. ἄλγῶν. "Qui ἐπαικτεῖται, non continuo idem ἄλγεῖ. Sæpe enim commovemur misericordia, etiamsi non veniamus in societatem malorum." Schaefer. — συγγενῆς — ποθὲν, *a relative from any source, i. e. in any way*.

1203. τὸ τῶνδε εὐνὸν πάρα = αἶδε πάρεσιν εὐνοί.

1205. What is the poet's object in introducing these lines, where Orestes requires his sister to lay down the urn? Would there have been an ill omen in Electra's holding his

supposed ashes while he revealed himself? Or did he linger with the natural reluctance with which men enter upon the disclosure of something momentous, and thus guide the conversation to a point, where he could declare himself with greater ease, and more naturally?

1214. ἄξιμος τοῦ τεθνηκότος, *unworthy of the dead*, i. e. unfit to possess his ashes.

1217. πλὴν λόγῳ γ' ἡσκημένον, *except as artfully clothed in words*, = πλὴν λόγῳ, simply.

1224. ὃ φίλτατον φῶς. "Sic infra, v. 1354, ὃ φίλτατον φῶς, quod explicans poeta, statim addit ὃ μόνος σωτήρ δόμων. — Sed imprimis compares Odys. xvii. 41." Schaefer. But, if φῶς in the present verse answers to σωτήρ, meaning Orestes, how can he add, φίλτατον, συμμαρτυρῶ? It is taken here in the sense of σωτηρία, or of χαρά.

1225. μηκέτ' ἄλλοθεν πύθῃ, *inquire no more of any one else*, i. e. learn it from myself. Comp. Œd. Col. 1266.

1226. ὥς ἔχοις, *as mayest thou have*, as I wish thou mayest have.

1230. "συμφορά vox est mediā, quæ in utramque partem accipitur. — Alibi absque ullo ad bonam seu malam fortunam respectu, nihil aliud quam ἀπόβασιν significat." Brunck. Comp. ἐλπὶς, ὄνειδος, τύχη.

1239. ὀδμήταν = παρθένον. It is used perhaps sarcastically with allusion to the unchaste Clytemnestra. For the use of the accusative, see v. 1063. — The close of this sentence is correctly translated by Brunck thus: *nunquam metuendum existimabo inutile illud domi usque desidens mulierum pondus*. περισσὸν ἄχθος γυναικῶν = γυναῖκας περισσὸν ἄχθος οὖσας, *women who are a mere dead weight*, as far as battle is concerned. Hermann's version of this phrase is, *Clytemnestræ nimiam semper severitatem*. But neither ἔρδον ὄν, nor the contemptuous indignation of Electra, nor the answer of Orestes, favors this strange translation. — The Scholiast on this part remarks, that "both speakers have their appropriate characters. Electra, being a woman, and unexpectedly fortunate, is too bold: but Orestes is cautious

on account of engaging now for the first time in such an enterprise."

1246 - 1250. The sense is, *thou didst mention an evil not covered with clouds* (i. e. not obscure), *that cannot be undone, never to be forgotten, such as our evil is.* — ἐπέβαλες. Schol. ἐπέβαλες μοι, *you put me in mind of*; more properly, *you struck upon*, noticed. Comp. a somewhat similar passage, Antig. 857. This verb elsewhere takes a dative in this sense; but, like several neuters in Sophocles, it is construed *ad sensum*. Comp. v. 1378. — λησόμενον has a passive sense. See Antig. 210.

1251. ὅταν παρουσια φράζῃ, *whenever favorable opportunity shall advise it*. Here παρουσια has the sense of καιρός, because the present moment, as opposed to delay, is the right time, the καιρός, in all cases. — For ἔξοιδα καὶ ταῦτ', Hermann gives ἔξοιδα καὶ ταῦτ'.

1253. ὁ πᾶς — χρόνος. Brunck renders this by *quodvis — tempus*, and so Hermann seems to understand it. But, if the sense were, *any time would be proper for the mentioning of these things*, should we not have πᾶς καιρός? The meaning seems to be, *the whole, the whole of time, whilst it was present, would be proper* (i. e. would be a fitting occasion) *for me to tell of these things*, i. e. I can very properly speak of these things for ever. παρ' alludes elegantly to παρουσια.

1257. τοιγαροῦν σῶζον τόδε, *therefore keep this* (freedom). Hermann says that this phrase means, *keep until another time* this discourse about our evils. But, if so, the answer of Orestes in 1259 is substantially a repetition of this verse, and then Electra's question, τί δρῶσα; *by doing what?* has no meaning.

1260 - 1262. The sense is, *who then, now that thou art come, could thus substitute, properly at least, silence for words?* — ἄξιαν may be conveniently rendered by an adverb. — ὥδε, thus, i. e. as you bid me do.

1266. The MSS. have ἐπῶσαν here, but the number of syllables ought to be the same as in the corresponding line of the strophe. The word ἐπὶώσαν, *sent onwards with a*

fair wind, would suit the sense, but the middle syllable of *καταλύσιμον* in the strophe is short. Dindorf gives *ἐπόρισον*, which can have the meaning *brought on the way*. This I have admitted into the text.

1271. *εἰργασθῆν*. See Antig. 1096.

1274. *ὁδόν* is taken with *φανῆναι*, as containing the idea of *coming*.

1277. *μεθίσθαι* is expegetical, = ὥστε *μεθίσθαι αὐτήν* (and not *αὐτῆς*. See Herm. on this passage).

1278. *ιδών*, if *I saw* them, sc. *ἀποστερησάμενος*, *trying to deprive* thee of it.

1280 – 1284. *τί μὴν οὐ*; So Herm. after Seidler, for *τί μὴ οὐ*; which can have no place here. — *αὐδάν*, the *voice* of Orestes. — The next two lines seem to mean, *I kept my feelings from utterance, listening without a cry*. For *ἔσχατον ἀναυδον*, comp. 242. *νῦν δέ*, which follows, requires these lines to be referred to some past event. Brunck understands them, as well as *αὐδάν*, of the story that Orestes was dead. But it is difficult to perceive the precise import of the passage; and Herm. pronounces it corrupt.

1291. The synonymous words of this line are significant of the tautology and prolixity into which Electra would be apt to fall.

1292. *χρόνον καιρόν*, *opportunity afforded by time*.

1296 – 1298. *οὕτως (σκόπει) ὅπως*, *use such consideration that*. — *νῦν*, Orestes and Pylades. — *μάτην* = *ψευδῶς*. See v. 63.

1301, 1302. *ὅπως καὶ σοί*. *καὶ* often stands after words of comparison, to show connexion; without any force that can be given in English. Comp. 1146. Mt. § 620. under *καὶ*. 2. — *τῇδε*, sc. *ὁδῷ*. — *τὰς ἡδονάς*, *my pleasures*. — *οὐκ ἐμάς* = *καὶ οὐκ ἐξ ἐμαυτοῦ*.

1309. *μὴ δεισῆς ὡς*. Instead of *δεῖδοικα μὴ*, often occurs *δ. ὡς* or *ὅτι*. In these cases the object of the fear is expressed without the additional idea of guarding against it. Comp. 1427. Mt. § 520, Obs.

1311. *μῖσος ἐντέτηκέ μοι*. "Elegans metaphora, quâ, odium, tanquam infusa cera, animo adhærere dicitur." Brunck.

1312. The sense, according to Hermann, is, *I will never wholly cease from taking pleasure in shedding tears*. But I see not why, as the simple genitive without *ὑπό* is sometimes used after passive verbs (Mt. § 375, Obs. 1.), *χαρᾶς* may not be for *ὑπό χαρᾶς*, and the participle be joined with *ἐκλήξω*. Schaefer alters *χαρᾶς* into *χαρᾷ*.

1322. *ἐπ' ἐξόδῳ*, at the gate-way, or door-way. *ἔξοδος* often denotes a place, either with the genitive of *πύλη*, *θύρα*, *θυρῶν*, as in 328, Æsch. Sept. ad Theb. 33, 58, or alone, as in Antig. 1184, Eurip. Androm. 1143.

1323. *τῶν ἐνδοθεν*, sc. *τινός*. In the ensuing words of Electra, says Hermann, "the double sense, of which the tragic poets make frequent use, is worthy of notice. For these words would of course be understood, by people belonging to the house, of the ashes of Orestes. But Electra herself uses them in reference to Orestes alive," who could neither be turned away, coming as he did, nor be a pleasant inmate.

1327. See the note on Antig. 35.

1328. *ἐγγενής*, hereditary. Schol., *ἄξιος τοῦ γένους*. Comp. Ced. R. 1225. Unless the sense *inborn* is better.

1332. The sense is, *what you are doing* (making ready to do) *would have been in the house before your persons*.

1334. *πρόθεσθαι τινος εὐλάβειαν*, to put caution before any thing, to see to, or provide for it. Comp. *θίσθαι ἐπιστροφῇν πρὸ τοῦ θανόντος*, to have a care for, take up the cause of, τ. &c., Ced. R. 134.

1337. It is very true to nature that Orestes should delay, and be loth to begin the work (comp. 320), upon which the divinity had sent him, and equally so that Electra, though of all persons most anxious to have it accomplished, should retard it still farther by unnecessary questions.

1340. *ὑπάρχει*, *commodum contingit*, Brunck. *ὑπάρχειν* occasionally denotes *to be at hand; ready for use; useful; advantageous*.

1341. ἡγγεῖλας — ὡς τεθνηκότα. See v. 676.

1344. τελουμένων. See Antig. 1179.

1345. There is a play upon the word καλῶς. τὰ μὴ καλῶς refers to the wicked joy of Clytemnestra at the death of Orestes, and her security on that account. So Herm.

1354. See 1224.

1359. ἔφαινες, sc. ξυναίν.

1365. κυκλοῦσι, usually active, is here neuter, like ἐπικυκλεῖν in Trachin. 130, cited by Brunck, ἐξισοῦν, v. 1194, and τελεῖν, 1417. Schaefer makes it an Attic future; but Herm. more properly a present. No such futures, from -εω -ησω, can be found, as it seems, in Attic writers.

1366. "ταῦτα ex abundante positum, nam accusativus a verbo δειξουσιν pendens, jam v. 1364 præcessit: qui cum sit masculini generis, ex regula syntactica debebat hic sequi τούτους — σαφεῖς. Sed ita Græci sæpius neutris utuntur." Schaefer.

1374. χωρεῖν. Comp. v. 9. — ἔδη, statues. See Ruhnken, on Timæus in voce, and Passow.

1378. The neuter προὔστην takes an accusative from its connexion with λιπαρεῖ χερί; the sense being, *I supplicated thee standing before thee.* — ἀφ' ὧν ἔχοιμι, *with whatever offerings I had.* The prepositions ἀπό and ἐκ are here used, because the offerings, so to speak, were that from which the prayers started, on which they were founded. — Brunck gives the spirit of ἐξ οἶων ἔχω by *cum verbis quæ sola habeo.*

1384 – 1397. προνέμεται, *feeds or ravages onward, advances.* — τὸ δυσέριστον αἶμα = τὸ αἶμα τῆς δυσερίστου ἔριδος. — κύνες. Probably not Orestes and Pylades, but the Furies; comp. 488 – 491. For κύνες, see Prometh. 803. — ὄνειρον, the presentiment, which they expressed also 472. αἰωρούμενον, *in suspense, unfulfilled.* — νεακόνητον αἶμα, — the reading of nearly all the authorities, — has forced ancient and modern interpreters to render αἶμα, *sword.* But how the word can have that meaning, it is hard to see; unless it be taken in the sense of *cause of bloodshed, instru-*

ment of death. Herm., from a Schol., elicits νεοκόνητον, which is probably a mere misspelling, and which should mean *newly sprinkled*. But how a deriv. (not of κορίτω, but) of κορίτω, *raise dust, hasten*, can have this sense, does not appear. Besides, the blood was not yet upon his hand. The τέρμα had not yet (1397) quite been reached. Hermann says, that the metre shows νεοκόνητον to be a false reading, or, in other words, that its second syllable is long. This would be true, if νεοκόνητος is Doric for νεηκόνητος. But may not this compound have been like νεάλωτος, θεάρεστος, where the α is short?

1398. It was natural for Electra to enter with her brother. By devising a good reason for bringing her out again, the poet not only spares her an unbecoming situation, but finds occasion for one of the most fearfully sublime scenes in the ancient drama. He improves much on his predecessor's parallel scene. παῖσον, εἰ σθένεις, διπλήν can hardly be read without shuddering.

1399. τελοῦσι is probably future, with which tense αὐτίκα is mostly used.

1401. λέβητα — τύφον denote here, *kettle* and *funeral feast*, according to the Schol. and Brunck's translation. But Orestes and his companion would hardly have stood by Clytemnestra during that office. λέβης is the cinerary urn, as in Choëph. 675 (686).

1405. πλέα, feminine plural nominative for πλείαι, from πλέω, Attic for πλείοι.

1410. μάλ' αὖ, *indeed, again*. A very common formula in repeating exclamations, as in v. 1416.

1412. The imperfect ᾤπτερετο is used, because there is a definite reference to the time of the murder.

1414. καταμερία. Schol. κατὰ ταύτην τὴν ἡμέραν, and so modern interpreters. φθίνει is rarely, if ever, transitive. Herm. changes it into φθίνειν.

1415. διπλήν. Comp. Antig. 1307.

1416. εἰ γὰρ Αἰγίσθω γ' ὁμοῦ. For γ' the MSS. have θ', which would require, as Herm. remarks, that the sen-

tence, if fully written out, should be εἰ γὰρ πληγὴ σοι εἴη, Αἰγίσθω τε ὁμοῦ. But the ellipsis is harsh, and the sense unsuitable; for Clytemnestra was already smitten. The true construction is, εἰ γὰρ ὅμοι ἦν Αἰγίσθω ὁμοῦ. Electra fiercely mocks at her mother's cry, and says, *O that Ægisthus had "woe is me" as well*, i. e. *O that he were uttering the cry also*.

1417-1420. τελοῦσι is intransitive, as in Choëph. 1008 (Blomf.), and in the examples there given by Blomf. — ὑπεξαίρουσι. Schol. ἐκχέουσι, rather κλοπῇ ἐκχέουσι. The phrase is like ἐλεῖν αἶμα, CEd. R. 996. — The closing sentence is an imitation of Choëph. 873 (886), where a servant says, τὸν ζῶντα καίνειν τοὺς τεθνηκότας λέγω.

1422, 1423. These two lines were formerly given to Electra, but belong, without doubt, to the chorus, as Erfurdt first remarked. For, 1. The chorus ordinarily introduces a new comer, at the close of a lyric passage, with καὶ μὴν. 2. The lines are too cool for Electra. 3. The strophe and antistrophe, where the latter is entire, agree not only in the same number of corresponding lines being given to a speaker, but in every instance except one, of syllables also. — οὐ δ' ἔχω λέγειν, *but I cannot say how the matter will result*. The chorus seems to think of the final result; whether Orestes would overcome Ægisthus or not. Herm., after Erfurdt's conjecture, puts φέγειν for λέγειν. I have put οὐ δ' for οὐδ', which the sense seems to demand.

1424. πῶς κυρεῖ. A syllable is wanting. Reisig conjectured κυρεῖτε, but the answer of Orestes requires κυρεῖ. Herm., after Erfurdt, gives κυρεῖ δέ. Here δέ refers to something suppressed, such as, *I see that their hands are dripping with blood, but —*

1425. "Matricidam ne spectatores aversarentur, omnis culpa perpetratæ cædis in Apollinem statim conferenda erat." Schæf. It was admirably thought of by the poet to make renewed mention here of the commission under which Orestes acted; and also, by the form of his answer, to reveal a half-awakened doubt arising in his mind, whether he were

acting rightly. Such doubts always arise in new and agitating scenes, in the first moments of reflection, especially in cases where the form of the act is usually connected with moral wrong.

1429. ἐκ προδήλου = προδήλως, in plain sight. This adverbial expression came perhaps from ἐκ προδήλου τόπου, and thus affords another instance of ἐκ for ἐν after verbs of sight.

1430. οὐκ ἄπορρον, sc. ἔτε. Comp. οὐκ εἰς ὁλεθρον; οὐχὶ θᾶσσον; CEd. R. 430. — Herm. writes πον, and gives ἐφ' ἡμῖν to Electra.

1433. ἀντίθυρα. Schol. τὰ ὀπισθεν τῆς θύρας. "Est ἀντίθυρον locus in ædibus interior oppositus foribus." Herm. — It is not clear in what sense κατά is here taken, whether in that of down upon, or some other.

1434. Supply εὖ θῆσθαι. The order is, ὡς, εὖ θέμενοι τὰ πρὶν, νῦν πάλιν τάδε εὖ θῆσθαι.

1435. "ἧ νοεῖς verba esse Electræ strophe docet. Hoc dicit: *illuc nunc quo cogitas propera.*" Herm.

1445. Comp. Antig. 441. — κρῖνω, I ask. Comp. Ajax 586.

1449. This is the first of a number of passages containing a double sense, in which divine justice, by the mouth of Electra, scoffs at the miserable man, and shows most fearfully with what entire security and raised hope he is rushing upon his destruction. The sense conveyed to Ægisthus was: *For I should be a stranger to a calamity of my friends that most intimately concerns me.* But Electra really meant: *For I should be a stranger to an event the most dear among events that have occurred to me*, i. e. the most welcome. For συμφορά, see 1230. τῶν ἐμῶν can be both *my friends*, and τῶν ἐμῶν συμφορῶν.

1451. Besides the common ellipsis of ὁδόν after ἀνύω and κατανύω (comp. CEd. Col. 1562), we have here δόμον, i. e. εἰς δόμον understood. So we say in English: *I made for such a man's*, instead of, *I made my way for such a man's house.* Herm. thinks that there is a double sense here, and

that *κατήνυσαν προξένον* can also mean *confecerunt rem contra hospitam*.

1453. Wex, on Antig. 4, observes, that the natural order here would be *οὐ λόγῳ μόνον (ἡγγελίαν) ἀλλὰ κατέδειξαν*. These latter words being parenthetical, *οὐ* is repeated.

1454. *πάριστι*, sc. *ὁ θανών*. This agrees at least better with the form of the next verse. Otherwise *ὥστε* is used in the manner called pleonastic by Schaefer on CEd. Col. 1350, where Herm. gives it the force of *adeo*; but Mt. § 531, 2, supposes that it was at first used with reference to *τοσοῦτον*, or some demonstrative, afterwards omitted.

1458. *ἀναδιδύναι πύλας ὄραν*, "*apertos ostendere fores ad spectandum*. Apte Erfurdlius adscripsit Aristoph. Nub. 304, *ἵνα μυστοδόκος δόμος ἐν τελεταῖς ἀγίαις ἀναδείκνυται*."

1463. *πρὸς βίαν φύειν φρένας*, *to get wisdom perforce*. Comp. CEd. Col. 804, and *γεννᾷν σῶμα*, Ajax 1077.

1464, 1465. Herm. thinks that Electra opened the doors while saying these words, and meant that she had done all she could to bring Ægisthus into the snare, while he understood her as professing submission. — *συμφέρειν*, *to agree with, seek to please*. — *τοῖς κρείσσοσιν*, i. e. as she means it, Orestes and Pylades.

1466. I read *εἶ* here with Brunck, after Tyrwhitt's conjecture. For *φθόρος* and *νέμεις*, see Alcest. 1135, and Philoctet. 776. The sense is, *I see a sight, — the envy of the Gods apart, — that has happily taken place; but if divine displeasure ensues, I do not say so; i. e. if the Gods see elation of mind in my words, I recall them*. Herm. retains *οὐ*, the MS. reading, and translates the first clause thus: *video corpus non sine deorum invidia prostratum*; making *φάσμα* mean *the body presented to view*.

1470. *βάσταξε*, *lift*, sc. the veil.

1478. The sense is, *dost thou not perceive then all this while, that thou art holding discourse with the living as with the dead? i. e. with him alive whom thou supposedst dead*. The words are purposely dark and enigmatical.

1481. Render this, *though a good guesser (now), thou wert long in an error.*

1483. *ἄν σμικρόν*, sc. *ἦ*. The sense is, *though it be but little, let me say something*, i. e. I wish to say something, though it be little that you will allow me to say.

1485. The thought is, *for what gain can that one of mortals, involved in woes, who must at all events die, derive from delay?*

1488. *ταπεινῶν*, sc. birds and dogs. Brunck aptly cites *Odys. iii. 259*, where this is threatened as the punishment of *Ægisthus*, if *Menelaus* should return and find him alive.

1491. *χωροῖς ἄν = χώρει*. Comp. *Antig. 1339*.

1495. A striking thought, which both prevents a stage death, and exhibits divine justice in a clear light.

1503. *ἦ μὴ φύγω σε;* The preceding words are to be supplied rather than *δέδοικας*, which Brunck expresses in his translation. *What! must I go before, lest I should escape thee?* Hermann and others read *ἦ* for *ἦ*. *Orestes*, in his reply, scornfully imitates his language, *lest, as for that matter, you should die to your mind.*

1505, 1506. *τήνδε δίκην*, i. e. *κτείνειν*. — For *τοῖς πᾶσιν* — *ὅσιν*, see *Antig.*

1509, 1510. *δι' ἐλευθερίας ἐξῆλθες*, *camest out free*. For the phrase, see *Mt. § 580*. — *τελευθέν*, *brought to a close*.

M E T R E S .

For the anapæst in the fifth place of v. 10, comp. Antig.
11. For δ' at the end of 1017, Antig. 1031.

77. Paræmiac. See v. 88. *ἰώ* is a spondee as in v. 150.

86—102. = 103—120. Anapæsts. V. 1. a monometer; vv. 3, 4, paræmiacs of the spondaic sort; the rest dimeters. In v. 87 all the MSS. have *ἰσόμοιος ἄήρ*; although the α of ἄήρ is properly long. Porson proposed to read *ἰσόμοιρ' ἄήρ*, which Dindorf follows. In two examples cited from poets posterior to Sophocles, ἄήρ has a short penultimate syllable.

121—136. = 137—152.

Verse 1. Glyconeian. $\underline{\text{ }} \underline{\text{ }} \underline{\text{ }} \text{—} | \underline{\text{ }} \text{—} \text{—} \text{—}$ (B. See metres of Antig. at the beginning.)

2 = 1.

3. Glyconeian (A) with a trochaic close, = Antig. 833. $\underline{\text{ }} \underline{\text{ }} | \underline{\text{ }} \text{—} \text{—} \text{—} \underline{\text{ }} \underline{\text{ }} \text{—}$

4, 5. Dactylic tetrameters.

6. Iamb. trimeter.

7. Antispast. and iamb. penthemim. $\text{—} \underline{\text{ }} \underline{\text{ }} \text{—} | \text{—} \underline{\text{ }} \text{—} \text{—}$

8. Dactyl. trimeter. (?) $\text{—} \underline{\text{ }} \underline{\text{ }} \underline{\text{ }} \text{—} | \text{—} \underline{\text{ }} \text{—} \text{—}$

9—12. do. tetrameters.

13. do. hexameter.

14. Iamb. dimeter catalect.

15. do. penthemim.

In verse 3, "Monkius recte monuit, *ἐννέημι* secundâ correptâ deberi metro dactylico, heroici versus leges se-

quenti, pariterque "ἴππυ in ictu ultimam productam habens." Herm. — Wunder calls v. 13 a dactyl. tetram. preceded by two *trochæi semanti*, i. e. trochees of double time. See Herm. Elem. iii. § 13.

153 — 172. = 173 — 192.

Verse 1. Parœmiac (spondaic, as v. 88).

2. Iamb. tripod.

3. Two Iamb. penthemim.

— — — — — | — — — — —

4 = 3.

5. Dactyl. hexameter.

6. Iamb. dimeter catalect. (*ἀχέων, θεός* dissyllabic by synizesis).

7. Iamb. ischiorrhogicus.

— — — — — | — — — — —

See Antig. 1310. (Iambus and antispast, according to Wunder.)

8 = 7.

9. Dactyl. tetram.

10. Iamb. trim. catalect.

11 = 10.

— — — — — | — — — — —

12 = 3.

13 — 16. Dactyl. tetrameters.

17 = 7.

— — — — — | — — — — —

(Antispast and iambus, according to Wunder.)

18. Antispast. and Iamb. penthemim.

— — — — — | — — — — —

193 — 212. = 213 — 232.

Verses 1 — 7. Anapæstic. Vv. 1 and 3 parœmiacs; the rest dimeters. They belong to the spondaic or free sort. See Herm. Elem. ii. § 32, 13.

8. Ithyphallicus.

9 — 12, 14. Anapæstic, and like the foregoing.

V. 1 of the strophe closes with a hiatus, which

is a license; and the final vowel of ἄμειρα is shortened. V. 2 is a parœmiac; v. 4, a monometer.

13. Dochmius. . . . — 

15. Iamb. dipody and creticus. — 

16. Troch. dimeter catalect.

17. Iamb. dimeter. — 

18 = 17.

19. Dactyl. tetrameter.


20. Iamb. dimeter catalect. — 

233 — 250. Epode of the foregoing.

Verses 1 — 3. Parœmiacs (spondaic).

3 — 5. Dactyl. tetrameter, (or 5 may be anapæstic.)

6 — 10. Anapæstic dimeters (spondaic).

11 — 12. Three dochmii. — 

13 — 14. Two troch. penthemim. Comp. Alcest. 217.


15. Glyconeian. (A.) . 

16. Iamb. penthemim.

17. Antispast. and iamb. penthemim.

472 — 487. = 488 — 503.

Verse 1. Choriamb. dimeter with a basis, = Antig. 945.


2. Glyconic. 

(one syllable longer than Antig. 336.)

3. Ithyphallicus.

4. Iamb. trimeter.

5. Iamb. penthemim., and iamb. tripod.

6. Iamb. tripod. 

7. Logædic dactylic (one dact., two troch.). 

8. Troch. dimeter catalect.

9. Iamb. dimeter hypercatalect.






10. Dochmius.





11, 12. = 9, 10.

13. Glyconic, followed by an iambus and antispast.

(The Glyconic part = Antig. 612.)

504 — 515. Epode of the foregoing. Vv. 4 and 10, cretici. All the rest iambi ischiorrhogici, according to Herm.





; but verses composed of an iambus and an antispast, according to Wunder.

824 — 836. = 837 — 848.

Verse 1. Iamb. dipody and choriamb. dimeter.

2. Choriamb. dimeter hypercatalect.

3. do. monometer hypercatalect. with anacrusis.

4. Ionicus a minore.

5, 6, = 3, with a long syllable, pronounced apart, between them.

7 = 4.

8. Choriamb. dimeter with anacrusis.

9, 10, = 8, without anacrusis.

11. Choriamb. with a closing trochee.

According to Wunder, 1, 2 make one verse, and so 8 — 11.


849 — 859. = 860 — 870.

Verse 1. Cretic and troch. penthemim. (the middle syllable of *δεῖλα δειλῶν* being shortened.) (?)

So Herm. Wunder.

2 — 4. Anapæstic : two dimeters and a parœmiac.

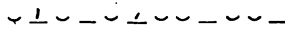
5. Dochmius. — 

6. Cretic dimeter. 
(the last syllable is anceps.)

7. Dochmius.


8. Iambus. (?)

9. Iambelegus, = Alcest. 876, 893, (iambic and dactylic penthemim.)

10. Logæd. dactyl. (one dact., two troch.) 

1058 — 1069. = 1070 — 1081.

Verse 1. Iamb. penthemim. and Anacreontic verse, =
Antig. 838, Prometh. 397.

2 — 3. Anacreontic (two in each line). 

4 — 5. Glyconeian (A).

6. Pherecratean.

7, 8. Anacreontic, as 2, 3, but with an anacrusis, commencing v. 7.

The second foot in the latter half of v. 3 is an anapæst.
(1 — 3, 7, 8, can be divided into choriambic verses closed by a logæd. dact.)

1082 — 1089. = 1090 — 1097.

Verse 1. Pherecratean, as emended by Herm., otherwise dactyl. penthemim.

2. Epitrit. trimeter catalect. (troch. trimeter catalect.)

4. Choriamb. and trochee, = 836. (?)

5. Iamb. dipody, creticus, Ithyphallicus, = Alcest. 112, 113. (or rather cretic. dimeter with anacrusis and Ithyphal. So Wunder.)

6. Iamb. tetrameter.

7. Two iamb. penthemim.

1160 — 1162. Herm. says, that ὦ δέμας οἰκτρόν. ὦ δεινότηας is an anapæstic dimeter, interrupted by the interjections. He gives οἶ μοι in both cases for οἶ μοι μοι.

1232 — 1252. = 1253 — 1272.

Verse 1. Iamb. dipody.

2, 3. Three dochmii.

4, 5. Iamb. trimeters.

6. Bacchius. ~ 1 1

7 = 4.

8, 9. Two iambs ischiorrhogici.

~ 1 ~ 1 ~ 1 | ~ 1 ~ 1 ~ 1

10. Dochmiac dimeter.

11. Iamb. dimeter catalect. and dochm. hypercatalect. ~ 1 ~ ~ ~ ~ | ~ 1 1 ~ 1 ~

12, 13. Iamb. trimeters.

14. Iamb. tripody. ~ ~ ~ ~ ~ ~ ~ ~ ~ ~

15. Dochm. dimeter.

~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~

16. Cretic trimeter. 1 ~ ~ ~ 1 ~ ~ 1 ~ ~ 1 ~ ~
(or three pæones primi, according to Herm.)

1 ~ ~ ~ ~ 1 ~ ~ ~ 1 ~ ~ ~

17. Dochm. 1 ~ ~ 1 ~ 1

18, 19. Two Iamb. trimeters.

1273 — 1287.

Verse 1. Iamb. dipody and dochmius.

2. Dochm. and Iamb. dimeter catalect.

3. Iamb. dimeter. ~ ~ ~ ~ ~ ~ ~ ~ ~ ~

4, 5. Iamb. trimeters catalectic.

6. do. trimeter.

7, 8. Two bacchii.

9 — 14. As these lines are found in the text they are

9. Troch. pentapody, preceded by a creticus.

10. do. dipody.

11, 12. Iamb. trimeters catalectic.

13. Troch. dimeter.

14. do. pentapody.

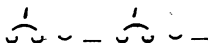
Herm. inserts $\alpha\phi'$ before $\alpha\nu$, and α before $\tau\acute{\alpha}\lambda\alpha\iota\nu\alpha$. His lines are

1. Creticus. $\omega^3 \phi\lambda\lambda\alpha\iota$.
2. Iamb. trimeter catalectic (ending at $\alpha\nu\delta\acute{\alpha}\nu$).
3. (the text imperfect, $\xi\sigma\chi\omicron\nu \delta\omicron\rho\gamma\acute{\alpha}\nu$.)
- 4 = 2. (ending at $\kappa\lambda\acute{\upsilon}\nu\omicron\upsilon\sigma\alpha$.)
5. Trochaic dimeter ($\alpha \tau\acute{\alpha}\lambda\alpha\iota\nu\alpha - \sigma\epsilon$).
- 6 = 5. (dividing $\xi\chi\omega\nu$).
- 7 = 5. (ending at $\alpha\nu$).
8. Ithyphallicus.

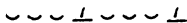
$\epsilon\gamma\omega\delta$ $\omicron\upsilon\delta'$ form a crasis.

1384 — 1390. = 1391 — 1397.

Verse 1. Cretic dimeter.



So Seidler. Or two pæons quarti, according to Herm. and Wunder.



2. Dochm. dimeter.

3. Iamb. trimeter.

4 = 2.

5. Dochmius.

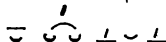
6. Iamb. dimeter.

7. do. trimeter.

1398 — 1421. = 1422 — 1441.

Verses 1 — 6. Iamb. trimeters.

7. Dochmius.



8, 9. Iamb. trimeters.

10 = 1085, Alcest. 112, 113. Cretic dimeter with anacrusis and Ithyphallicus.

11 — 14. Iamb. trimeters.

15. Logæd. dactyl. (two dact. three troch.).

16. do. do. (two dact. troch. penthem.)

17, 18. Iamb. trimeters.

19. Cretic tetrameter with anacrusis.

20. Iamb. trimeter.

21. Antispast. and Iamb. penthem. (or, ending the first line at *παιόντων*, and *ῥαίση*, we have Iamb. tetrameter catalect. and Ithyphallicus.)

1508 — 1510. Anapæst. dimeters.







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